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GENESIS

BY

Marcus Dods D.D.

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Handbooks for Bible Classes and Private Students

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GENESIS

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THE BOOK OF GENESIS.

With Introduction and Notes

BY

1834-1909

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THE BOOK OF GENESIS.

INTRODUCTION.

WHEN you go to see a picture, the artist is very careful to set you where the right light may fall upon it; otherwise its beauties are blurred, its figures indistinct. And unless we stand in a writer's point of view, what was perfectly lucid and definite to him is confused or vague to us. Without understanding a writer's aim, we may derive much information from his book; but we shall certainly miss many of his points, and be at a distinct disadvantage as readers. It is not without reason, therefore, that among the first questions we put about a book is this, What is the author's aim? This question cannot always be answered from one perusal, sometimes not from many perusals. And hence it has become the familiar custom of literary men to introduce their books to the public by means of a preface, in which they indicate their object in publishing, and put their readers in an attitude of intelligence towards what is to follow. From what a world of labour and misapprehension would a few words of preface have saved us in connection with the book before us! How thankful should we be for even a title-page giving a brief description of the book, and telling us the name of the author, and the place and date of publication! We have not so much as a *title*. So barely does the book come down to us, that in its original Hebrew it goes by the name of its first word; and not till it was translated did it win for itself the well-chosen name by which it has ever since been known. This namelessness suits its archaic character, and is a mark of its old-world origin. It comes upon our hands as a foundling, and it is only from its own lineaments and language we can learn anything of its origin.

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One glance is enough to show us that the style of writing we have here to do with is the narrative style. Perhaps it is not too bold to say that here we have the beginning of *history*, the earliest written history. For such records as the Chinese annals and the Egyptian papyri and inscriptions, recording dynasties and deeds, are not history. You can have history only where you have a connection and progress; some inner unity linking together successive periods, and forming of them one whole. There is no unity like the unity of God's purpose. It is this which carries on from age to age the real history of man; it is this which links Adam with Christ, the origin with the consummation of things. So that wherever there was any consciousness of God and His purpose, there history could not fail to appear.

Again, you can only have very imperfect history in any nation which does not understand its position in the world, as well as in time. Even in the histories of Greece and Rome there is a limitation of view which spoils the history. It is only of their own country's growth the writers speak; all other interests are subordinated to theirs. In Genesis, on the contrary, the race that is the immediate subject of the history is subordinated to the world at large. It is "that all nations may be blessed," that Abraham is called. What was it that in the earliest dawn, when all other races were but struggling into self-consciousness, gave to this Hebrew race a consciousness of its connection with all men, and thereby led them to a history worthy of the name? It was here again the light brought by the consciousness of God and His purpose that showed them what else had been dark.

This book, then, is history; but it is not a history of the whole world. The writer from the very first shows his determination ruthlessly to disappoint curiosity, and to pass by the most inviting openings. He is like a specialist leading you through a great museum, who merely throws open a door in passing, and lets you have a glimpse of exquisite sculpture or paintings before which you would like to spend hours, or treasures worth a king's ransom, or inscriptions which once determined the fate of empires; but none of

these detain him, he hurries you on to his own proper department. He is a guide who is never seduced from the highway that leads to his own goal by the most alluring bypaths and branch roads. He merely tells you in a word where these roads lead to, and holds on his own way.

Neither is it a full history of any one people that we have here. You look in vain for information regarding commerce and literature, and much else that constitutes the life of a people. The later writers of this same history dismiss with something like contemptuous indifference the ordinary details which fill court chronicles and the annals of kings. "The rest of the acts of so and so,—if any one is curious enough to inquire about them,—are they not written in the book of the chronicles of the kings of Judah?" It was a single thread of the history that they were following. As the historian of a nation's literature or commerce neglects much which a military historian includes, and as the writer who undertakes to trace the growth of our political institutions must select his material, so do these Biblical historians confine themselves to the exhibition of one element, though that the ruling element, in the national life. They seek to exhibit their nation as the theocracy. They trace its growth and fortunes as the kingdom in which God was pleased to rule and manifest Himself in a special way. And it is by this ruling aim we must measure the significance and importance of all they record. It is when we view the events they relate in connection with the origin, growth, and fortunes of God's kingdom on earth that we see them in their true light, and as the author saw them.

This Book of Genesis, then, stands first in the Canon of Scripture, because it gives an account of the origin of God's kingdom on earth. It was in the exodus that kingdom was born, at Sinai it received its legislation, in Canaan it was put in possession of its land. But these fundamental events of the history of religion could not have been understood without the Book of Genesis, in which we are led to the root and source of all, and are shown man's original relation to God, how that relation was marred by sin, how God restored it, and especially how the seed of His promise fructifying in the heart of

faithful Abraham produced at last a compact people of God, a kingdom in which God could rule, and from which He could bless the race. It is a Book of Origins, but specially of the origin of all that has a bearing upon the kingdom of God upon earth. The origin of those institutions and customs and laws which the Mosaic code took up and perpetuated is related—the origin of the Sabbath, of marriage, of sacrifice, of the prohibition to eat blood, of the capital punishment of murder, of circumcision, and so forth — all these origins are carefully related. Much may be omitted that the archæologist seeks to know, but nothing is omitted that is requisite to the clear understanding of the origin of that people and kingdom, whose history is the history of God's revelation of Himself. And to understand with what a master hand and in what never-fading colours these origins have been sketched, one has only to look into his own mind and recognise the ineffaceable, indelible impressions there existing.

If it be asked, What materials does the author seem to have used for the fulfilment of this aim? the answer cannot be perfectly definite. The idea that he merely sat down and wrote without any consultation of documents, inquiring research into facts, or recording of traditions, will not stand examination. But to the careful reader one thing becomes perfectly clear, and that is, that the author is not engaged in writing a free and continuous history, as a man may write from personal observation, but that he is compiling or piecing together parallel accounts.

Neither has the author been at any pains to conceal this. He has been at greater pains to collect and preserve all the available information, than to piece it together into one fluent and smooth-flowing narrative. He allows you to see the joinings. He does not fuse the original stories and run them out again in one continuous stream into an entirely new mould, but bolts them together, for the most part solid and intact as he finds them. It is to this circumstance we owe the singular simplicity and everlasting beauty of the Book of Genesis. The grace and vividness of these stories that we never weary of reading, and in which each character stands out with a

clearness and individuality which the most brilliant writer of fiction has never been able to rival—this fascination of the narrative is due to the circumstance that these stories were moulded by oral tradition and were handed down from sire to son, told and retold for centuries before ever they were set down in writing.

But while critics are agreed that material from a variety of sources has entered into the composition of the book, considerable difference of opinion prevails regarding the precise number and nature of these sources. One who is entirely ignorant of the methods of criticism will certainly smile at the assurance with which an experienced scholar like Ewald distributes a passage among several contributors. But some, even of the soberest scholars, see three or four hands in the work, and their opinion has much to recommend it. They recognise a central thread of narrative which runs through the whole book, and lies like a keel or skeleton entire and complete in itself even when the superimposed portions are removed. This has been called by German critics the *Grundschrift;* it is the trunk or stock of the whole. It has also been named by Ewald the *Book of Origins*, but is most commonly known as the *Elohistic* or *Elohist* narrative. It is a brief historical summary of the events which connect Israel with the beginning of things, and which show how the usages and laws of Israel originated. It is a bare, simple, dignified narrative, largely made up of genealogical tables, and the briefest records of outstanding historical events; concerned more about showing the links in the chain between the Creation and the Patriarchs, than about shedding any halo around them. Its author is supposed to have been a Levite or a Priest.

They recognise, secondly, the hand of a writer whom they designate the *Later Elohist*, and whom they identify as belonging to one of the central or northern tribes of Israel. To this narrator we owe our knowledge of much interesting detail regarding the patriarchs, and of many traditions which explain the origin of sacred associations with certain places.

The third hand discernible in the work is that of the *Jehovist*, whose contribution is thought to identify him as belonging to the

tribe of Judah, and as viewing things with an eye trained in the schools of the prophets. The work of this writer covers the whole ground travelled over by the Elohist, but he sets it in a stronger light. He uses, say the critics, his profound knowledge of sin and grace, and of the Divine plan of redemption, for the purpose of bringing out at each stage how the will of God overcame man's evil and went steadily forwards towards its goal of salvation. [See Dillmann.] It is from him we derive our information regarding the revelations made to the patriarchs, the trials of faith to which they were subjected, the development of their character, and their increasing ability to respond to and forward the purpose of God. He makes a didactic use of the history, and, as a prophet, traces throughout it the will of the Eternal.

The last hand that is recognisable in the book is that of the *Redactor*, or revising Editor, who selected the writings of the foregoing narrators and adapted them to his purpose, making such alterations as might seem to be required.

This may seem to the uninitiated by far too cumbrous a theory of the composition of a book apparently so simple as Genesis. And critics are themselves the first to acknowledge that much still remains obscure regarding its various parts. But it seems beyond dispute that at least two main threads are discernible in the narrative. No one can read the book without becoming aware that he is frequently presented with varying accounts of the same event. Thus we find two accounts of the Creation of man; two narratives of the Flood; one account of Esau's wives in chap. xxvi., another in chap. xxxvi. The naming of Bethel is twice related, so also is the altering of Jacob's name to Israel. In numerous other instances, which will be found specified in the larger commentaries, the same phenomenon is to be observed. And this phenomenon gradually but surely conveys to the mind of the reader the impression, that he has before him not the free and continuous and single narrative of one author, but the work of a writer who is endeavouring to combine at least two narratives.

This impression is deepened into ascertained knowledge, when the

reader advances another step and endeavours to see whether these duplicate passages are characterized by any common features by which they may be grouped together. Taking up the first instance of a twofold account—the double Creation narrative (chap. i. ii.)—he is at once struck by the circumstance, that throughout the first of the accounts the Divine Being is designated exclusively by the title "God," whereas in the second He is as uniformly and exclusively spoken of as "the Lord God." Passing on to the narrative of the Flood, and analyzing it with the help of the hint thus obtained, he discovers that here also two distinct accounts of that event have been combined, and that the one of these may be detected by its use of the title "God," while the other is recognisable by its use of the name "Lord" [Jehovah]. And when this clue is followed up by further analysis of the book, it is found that the passages characterized by the exclusive use of the word "God" [Elohim] to designate the Divine Being, when collected form together a complete and connected narrative.

But no sooner is this Elohistic narrative sifted out and read by itself and laid alongside of the Jehovistic narrative, than we perceive that its abstinence from the use of the name Jehovah is by no means the only, though it may be the most striking and instructive, of its characteristics. When read thus by itself, the reader sees that while the dignity of the book as we have it remains, a great deal of what may be called the romantic charm is gone. The Elohist has confined himself to a brief historical summary; an unembellished record of the events vital to Israel. It is to the Jehovistic part of the book we owe those stories which have riveted the attention of all readers; those lively personal traits which make the patriarchs live before us; that mingling of light and shade, of the bright emotions and dark passions of men, which challenges for the book the highest place among prose Epics. The Elohist is dry, impersonal, fond of facts and statistics: the Jehovist brings to his task a mind steeped in religious ideas and keenly sensitive to everything of human interest, and every part of his narrative is weighted with moral and religious significance. Above all, no one who compares the two writers can

fail to be struck with the anthropomorphism of the Jehovist, his freedom in ascribing to God feelings and actions which are supposed to be distinctively human. This is no superficial note of the Jehovist's narrative, but a characteristic that enters into its essence. *Jehovah* is itself a personal name; and to give to the Infinite, incomprehensible God a personal name, as if He could be defined, is itself an anthropomorphism so pronounced as to lay foundation for a continuous anthropomorphic history. When we use the term "God" to designate the Divine Being, we imply that there is but one God, comprehending in Himself all that is divine, and needing no personal name to distinguish Him from others. But when we seize upon some one attribute of the Divine Being, however distinctive and transcendent that attribute be, we seem to limit His illimitable nature and to bring Him out of the remoteness and immensity that are proper to Him within the range of our small faculties and needs. And yet not only does philosophy teach us that all religion must be anthropomorphic; but the Incarnation itself gives final proof of this, and by giving us our most perfect knowledge of God justifies all those anthropomorphic preliminaries that prepared for it. If, therefore, the Jehovist narrative is on these grounds concluded to be of later origin than the Elohist, it may on the same grounds and in these respects be considered an advance upon the earlier narrative.

When we attempt to understand the relation of these two narratives to one another and to those Assyrian or Babylonian traditions to which they bear in some features so strong a resemblance, or when we even try to construct in our minds a theory of the growth and preservation of either of the narratives, we meet with much to baffle us. Between the time of Abraham and that of Solomon, there would seem to have occurred no opportunity for intercourse between the Hebrews and their parent stock in Babylonia. We must suppose, therefore, that when Abraham left Ur of the Chaldees, he carried with him so much of the common tradition as we find traces of in Genesis. This tradition has been kept remarkably pure from all taint of Egyptian superstition or cosmogonic ideas. It is quite possible, of course, that during the respected and inquiring reign of

Solomon some Hebrew scholar may have visited Babylonia for the very purpose of recovering all that could be ascertained regarding primitive history; and we know so very little of ancient literary methods and of the growth of Hebrew books, that it would be unreasonable to deny that knowledge thus obtained may have found its way into this Book of Genesis.

As to the incidental marks of age to be found in the book itself, it is very easy to make too much of them. Much has been made of the expression in the 36th chapter: "These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel," an expression which plainly implies that when it was written there were kings reigning over Israel. But there is so little solidarity in the book, that the ascertainment of the date of one part of it does not carry with it the discovery of the date of the whole. In several instances names of places are made use of, which were only given to these places after the conquest of Canaan by Israel. In Joshua we are told that the original name of Hebron was Kirjath-Arba, yet in Genesis xiii. 18 the name Hebron occurs; and in chap. xxiii. 2, though the name Kirjath-Arba is used, the explanation is added, "the same is Hebron." Certainly these expressions compel us to conclude that, in the days of the kingdom, the book was still open to revision, though they may not compel us to conclude that the story was then first committed to writing. In these circumstances, it is perhaps rash to venture an opinion regarding the date of the final form of the book; but it seems probable that the Elohistic narrative dates from a remote pre-Mosaic age, and was kept by the patriarchs as a book of annals or a growing tradition might be kept, receiving additions as history developed. But whether the additions made by the Jehovist to this original narrative were accompanied by a final revision, or whether one or more revisions succeeded that of the Jehovist, and at what date these several hands contributed to the book, these seem as yet unanswered questions.

It will now be understood in what sense the book can be said to have an author. It comes to us anonymously. It begins its story abruptly, without a word of introduction. It is only by inference

from expressions the author uses, or from the testimony of other parts of Scripture, that we can gather to whom we are indebted for this inestimable book. Little can be gained from the allusions to Genesis in other parts of the Bible. The first five books are called The Books of Moses, but this expression is used loosely, not implying that strictly speaking they are all and in every part from the hand of Moses; but mainly that these books contain the law of Moses, and can claim his authority. Neither does the fact that these five books are not separated in the Jewish MSS., but stand as one book, imply so much as at first sight might appear. They are one book, and were probably only divided into five separate books long after they had been divided into chapters and sections; but though we know that Moses was the author of some parts of this whole, we cannot forthwith conclude he wrote every part of it. Indeed, there are passages here and there in the Pentateuch which one would not like to think had been penned by Moses. In Exodus (xi. 3) we find the words, "Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people." In Numbers (xii. 3) we read, "Now the man Moses was very meek, above all the men which were upon the face of the earth." These are not expressions such as a man would naturally use in speaking of himself, neither is it possible that a man would say of himself what we find the author of Deuteronomy saying of Moses, "And there arose not a prophet since in Israel like unto Moses, whom Jehovah knew face to face." And if any one supposes that by denying to Moses anything more than having some hand in the book, we either detract from its authority or do some injury to Moses, his anxieties will be allayed by considering the words of the great Leader himself: "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them."

There is another point which seems to demand notice in any introduction to the Book of Genesis—the relation of the account it gives of the origin of things to the account given by science. During a long period of the world's history the Book of Genesis was the

only source of information regarding the origin of things. Science was during that period unborn, and the marvellous stores of knowledge it has recently disclosed were all unthought of. But now the indefatigable industry of scientific men is year by year deciphering some fresh line of the worn record in which nature has written her autobiography ; and secrets she has hidden from the foundation of the world are being proclaimed in every ear. The astronomer tells us under what altered conditions of climate this globe existed 200,000 years ago : the geologist traces on the earth's surface, and in the rocks that underlie it, the effects of these different climatal conditions, and produces also the remains of animals adapted to the temperature and the kind of life they suppose. Back and back through apparently interminable ages science leads us, and as she goes she shows us with tolerable accuracy the points at which new kinds of creatures began to be. She takes us back into far distant periods when the plants and animals known to us had as yet no existence, and introduces us to the strange, rudimentary forms in which life first manifested itself on the earth. About the first step of all, about the original communication of life to material forms, she has nothing to say ; but about the development of that life, and about its spread and history upon earth, she has collected an abundance of facts, and has much detailed information to give us. She has in short already written in outline, and will no doubt speedily fill up a history of this globe and of the introduction of life upon it—a history the main features of which all educated men will accept.

We have thus two histories covering somewhat the same period, viz. from the beginning of things down to the comparatively recent date of some 6000 years ago. We have this brief sketch in the first chapter of Genesis, which can be read and may have been written in a few minutes ; and we have the record, which has been slowly graven on the crust of the earth during many hundreds of thousands of years. Both are from God—the facts registered by the rocks are as infallible as anything recorded in Scripture ; they are sacred as God's own writing, which has come from His hand without the intervention of any human pen. Either record may be misinterpreted. The man

of science may fail to read aright the facts before his eyes; he may omit to see what is actually there, or may group his facts in a mistaken manner, and deduce conclusions that are unwarranted. The interpreter of Scripture may misunderstand the record he takes to do with, and from the infallible Word of God may deduce meanings and draw inferences which are as fallible as his own ignorance and prejudice. But in neither case is the record to be blamed. The greatest mistake of all is made when men seek in the one record for what can only be found in the other, when they go to the Bible for science, or rely upon nature for a full knowledge of God's purposes; when they either on the one hand refuse to listen to the affirmations of nature because they seem to disagree with what is found in the Bible, or when on the other hand they are content with the teaching of nature, as if nature could tell us all we need to know about ourselves, about the world, and about God. The proper attitude towards the two records has been defined by one who has himself keenly studied both, who is at once a professor of geology and an eminent Christian apologist. "If the question," he says, "be a question in physical science, if the subject be one which is clearly revealed in nature, then, without hesitation, I would follow the teachings of Nature, even though some scriptural allusions to natural phenomena by our traditional interpretation may seem to teach differently. And I believe I honour the Author of both books by so doing. But if the question be a question of moral and spiritual truth, and the teachings of Scripture are clear and unmistakeable, then I follow the Divine text-book of moral and spiritual truth in spite of some dim intimations in external nature, and in my own intuitions which seem to point to a different conclusion. And I think I honour the Author of both books by so doing" (Leconte, *Religion and Science*, p. 240). Or, to use the words of a still abler writer, "There is a principle frequently insisted on, scarcely denied by any, yet recognised with sufficient clearness by few of the advocates of revelation, which, if fully and practically recognised, would have saved themselves much perplexity and vexation, and the cause they have at heart the disgrace with which it has been covered by the futile attempts that

have been made through provisional and shifting interpretations to reconcile the Mosaic Genesis with the rapidly advancing strides of physical science. The principle referred to is this : Matters which are discoverable by human reason, and the means of investigation which God has put within the reach of man's faculties, are not the proper subjects of Divine revelation, and matters which do not concern morals or bear on man's spiritual relations towards God are not within the province of revealed religion. If, then, a person writing by the inspiration of God on things pertaining to religion should have occasion to speak of the phenomena of nature, it might be expected beforehand that he would speak of them as they are phenomena—that is, according to the impressions which they make as appearances, and so according to his own existing conceptions or the imperfect apprehensions of those for whose use he might have been more immediately writing" (Quarry on *Genesis*, pp. 12, 13).

This principle is illustrated by the first chapter of Genesis. Its object is not to teach physical science and anticipate the investigations for which natural human faculty is sufficient: its object is the higher one of determining the connection of nature with God. We do not need an inspired narrative to tell us that the sun is set to rule the day and the moon to rule the night—at no period of the world's history did men need this information ; but at every period of the world's history, equally when science was unborn and in our own day when it is full-grown, do we need to know that which this narrative was written to assure us of, that it was God who created and appointed the sun and all natural forces. We do not need this chapter that we may learn in what order animals and plants appeared upon earth, but we do need to be assured that whatever was the order of succession in which they appeared, that order was determined by the intelligent will of God. It was as needful to know this when men's notions of the order were mistaken, as it is needful now when men's notions are being rectified. There is no regard to scientific accuracy in the statement that God made the world in six days, but the impression left is strictly true, that it was an easy matter, a mere week's work with God, to create the world. Science says this planet

has been about one hundred million of years getting into shape and reaching its present condition; and that the events spoken of in this chapter as occupying six days really occupied periods that must be reckoned by millions of years. This narrative is not careful to follow the actual order in which life appeared on the globe: it affirms, *e.g.*, that fruit-trees existed before the sun was made; science can tell us of no such vegetation. It tells us that the birds were created in the fifth day, the reptiles in the sixth; nature herself tells a different tale, and assures us that creeping things appeared before the flying fowl. But the most convincing proof of the regardlessness of scientific accuracy shown by this writer is found in the fact, that in the second chapter he gives a different account from that which he has given in the first, and an account irreconcilable with physical facts. For in the second chapter he tells us that after God had made man He saw that it was not good for him to be alone, and said, I will make him an helpmeet for him. And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them. That is to say, he represents the creation of man as preceding the creation of the lower animals, an order which both the first chapter and physical science assure us was not the actual order observed. But here again, though the statement is not in literal accordance with fact, the impression made upon the mind is true and right. It is merely the writer's way of saying that man was the important part of the creation, and that the other animals were made for man—a fact which science also assures us of in its own strictly literal and demonstrative manner.

It seems to me, therefore, a mistaken and dangerous attempt which is often made to reconcile the account of physical facts given here with that given in nature herself. These accounts disagree in the date or distance from the present time to which the work of creation is assigned, in the length of time which the preparation of the world for man is said to have occupied, and in the order in which life is introduced into the world. No doubt many able men, whose judgment in such matters cannot be lightly set aside, have been satisfied with one or other of the various schemes of reconciliation which have

been promulgated. Hugh Miller, *e.g.*, considered that the two accounts were in *substantial* agreement. And among living professors of geology there are several who hold the same view. One of the best known among them says: "The first thing that strikes the scientific reader is the evidence of divinity; not merely in the first verse and in the successive fiats, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true, science pronounces it divine, for who could have correctly narrated the secrets of eternity but God Himself?"—Dana, *Bib. Sac.* 1856. But in every one of these schemes there are points of more or less importance left out of account, and in all of them some violence seems to me to be done to the language of the sacred text. This is especially true of the interpretation of the word "day," which figures so largely in the narrative. A few years ago it was almost heresy to say that the word day means period—now it is almost heresy to hold that when the writer says "day" he means "day." It is the advance of scientific knowledge which has brought about this change. It is perceived that all reconciliation of the narrative with science is hopeless, if the word day means the time between one sunset and the next, and not a long period calculated by thousands of years. And certainly it would be quite unfair to say that nothing can be pleaded in favour of this interpretation. In point of fact, there is a very great deal that may plausibly be pleaded. It is said that in the language of scriptural prophecy a day is used for a period of time, and that here also it may so be used. Another argument in favour of this interpretation is to be found in the circumstance, that in other cosmogonies the word day is so used. In the Indian account of the origin of things, Brahma lay concealed in the world egg for 360 days, but, as the tradition informs us, Brahma's days are each equal to 12,000,000 years. Again, in the traditions of Persia and Etruria, the whole of creation is parcelled out into six stages similar to the six days of Genesis, but each of these stages occupied 1000 years. But the strongest argument in favour of this acceptation of day, is what is

commonly known as the anthropomorphism of the biblical writers. These writers make no scruple of speaking of God's eye, God's hand, God's arm; they freely say, "God looked down from heaven and saw," "God came down," and so on. In this very chapter the writer speaks of God as commanding in audible words, and in audible words pronouncing a benediction. And it is urged that just as little as we are compelled in these cases to take the words in their literal acceptation, so little are we under the necessity of understanding by *day* a mere twenty-four hours. In the words of the most felicitous advocate of this view: "When in the cosmogony we read of six days, we have surely no more right to suppose from this that in these literal periods God actually created all things, than we have to suppose that He literally spoke, named, or rested; but we are to understand that He created all things in such periods of time as might to man's finite mind be most fitly represented by six days. The whole history then is at unity with itself, being all constructed on the same plan. Did man wish to know how God created?—he had the image in his own command over his immediate servants. Did he wish to know how God regarded His creation?—he had the image in his own satisfied inspection of some finished work. Did he wish to know *how long* God took to create?—he had the image in one of his own week's labours. . . . . This is the doctrine of the cosmogony in regard to *time*. No positive information as to the actual time, such as might satisfy men's curiosity; no hint as to whether it were in itself long or short, a million of ages or a few hours; but only a vivid picture of the relation in which that time stood towards the whole time of God's being, such as might elevate man's conception of his Maker's greatness" (Warington, 72–74).

This explanation of the language used in this chapter will no doubt seem satisfactory to many—others will feel that it is not likely that those for whom it was first written would put this meaning upon it, more likely that they would accept the word day as meaning twenty-four hours. And in interpreting the Bible or any book, we must always have regard to what would be understood by those for whom

it was written. It was written not for scientific and learned men, but for common people; and as among ourselves common people, until quite recently, universally understood that this chapter affirmed that the world was made in a week, so it seems probable that those who first heard or read it would understand the same. It seems fair, therefore, to read the narrative as a child reads it, and accept the words in their plain and obvious meaning. And if the man of science objects and says to me that this chapter thus interpreted gives a false view of creation, I reply that it does not give a false view of the Creator—that it conveys a perfectly true and accurate impression regarding those points on which it was meant to convey instruction. It was not meant to be a revelation of nature, but a revelation of God, and the ideas regarding God which it conveys are just and weighty.

Free as this chapter is from all pedantic accuracy, no part of the Bible bears more evident marks of inspiration. It stands in very remarkable contrast to all other cosmogonies. It creates a distaste for the fancies of heathen poets and philosophers. It is singular for its sobriety and simplicity; for its exemption from all those grotesque and fantastic marvels which form the chief part of many other accounts of creation. If any one will take the trouble to compare it with the traditions current in the nations which might be supposed to inherit the same stock of information as the Hebrews, he will be astonished to find how very marked is the difference between them. Every one who has studied the subject with care will endorse the words of one of the most philosophical of our men of science: "Certain it is, that whatever new views may now be taken of the origin and authorship of the 1st chapter of Genesis, it stands alone among the traditions of mankind in the wonderful simplicity and grandeur of its words. Specially remarkable—miraculous it really seems to be—is that character of reserve which leaves open to reason all that reason may be able to attain. The meaning of these words seems always to be a meaning ahead of science; not because it anticipates the results of science, but because it is independent of them, and runs, as it were, round the outer margin of

all possible discovery" (Argyll's *Primeval Man*, pp. 36, 37). The efforts made by unaided human intellect, previous to the dawn of science, to give an account of the origin of things, are among the most melancholy evidences we have of the limitations of the human mind; and that in *this* account we do not find God placed in any degrading or ludicrous attitude towards the world, but only in such a relation to it as exalts our conceptions of Him, is at once matter of thankfulness and evidence that in this chapter God Himself has had a hand.

Note.—Some illustrations and references which seemed to interrupt the consecutiveness of the accompanying commentary, I have put within brackets. M. D

THE BOOK OF GENESIS.

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CHAPTER I. 1–II. 3.—The Creation.

1 IN the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and dark-

1. *In the beginning*, at the first, before all known events and as the first act of God in relation to human history (cp. John i. 1). No date is given. *God created.* The word for God, *Elohim*, though plural in form, is followed by a verb in the singular, neither because it involves a plurality of persons nor because it is a verbal survival from an extinct polytheism; it is merely the "plural of majesty" (cp. the "we" of sovereigns, etc.), or perhaps more correctly the plural of quantity (cp. *heavens*, *waters*), indicating the unlimited greatness of God. The name denotes the *Being who is feared* (cp. Gen. xxxi. 42). In this and the following chapter four words are used to express God's action in creation. They may be represented by our words *create*, *make*, *form*, *build*. Not even the first of these (which is the word used in this verse) can be said to express, certainly and invariably, the idea of creation out of nothing. It originally or etymologically expresses the *hewing* and *cutting* by which, *e.g.*, a forest is cleared (Josh. xvii. 15, 18); and it is sometimes used synonymously with *make* or *form* (Isa. xlv. 18, xliii. 7). But it is true, as Moses Stuart says, that "if this word does not mean to create in the highest sense, then the Hebrews had no word by which they could designate this idea." And very significantly one part of this verb (the part here employed) is never used of human action, but is appropriated to Divine agency. It would seem, however, as if the idea of creation out of nothing were not here in view. The writer merely desires to refer the origin of the known world, *the heaven and the earth*, to God; and he does not consider the question of the eternity of matter. This verse is in fact a summary statement of the whole work which in the following verses is described in detail. 'God,' says the writer, 'gave to the world its present form, capabilities, and inhabitants. All that we see and know in nature God originated.' The other view, that this verse expresses an act distinct from and providing the material for the succeeding acts afterwards related, has many supporters; see especially Oehler, *O. T. Theology*, i. 170.

First Day of Creation.—**2.** *Without form, and void*, or waste and void, Heb. *thohu vabhohu*, where the alliteration or assonance aids the

ness *was* upon the face of the deep. And the Spirit of God
3 moved upon the face of the waters. And God said, Let
4 there be light: and there was light. And God saw the light,
that *it was* good: and God divided the light from the dark-
5 ness. And God called the light Day, and the darkness he
called Night. And the evening and the morning were the

expressiveness of the words. Cp. Chaos: *rudis indigestaque moles;* and Milton's

> "Vast immeasurable abyss,
> Outrageous as a sea, dark, wasteful, wild."

This expression of Milton freely renders the next clause, *darkness was upon the face of the deep*, "the deep" being here used to denote the undulating, chaotic, fluid mass which the earth then was. But into this chaotic darkness an energizing influence from God found its way—*the Spirit of God moved upon* (better, hovered over or brooded upon, cp. Deut. xxxii. 11) *the face of the waters*. The expression *hovered over* could not be used of "a great wind," as some wish to translate the word rendered "*the Spirit of God*." It signifies the approach of a Divine influence to the helpless, lifeless chaos. Order and life come from God, not from matter (cp. Ps. civ. 30). This Divine quickening principle was not an impersonal, unconscious force. It was at least accompanied by a conscious will, which is expressed in the words (ver. 3) *God said*—words which imply not merely the ease with which omnipotence creates (as in the Hindu cosmogony it is said, "God thought, I will create, and the worlds were"), but rather the determination of a free will (cp. Ps. xxxiii. 6, 9). *Let there be light, and there was light* (cp. 2 Cor. iv. 6). The sublimity of the expression has often been remarked upon (*v.* Longinus, *De Subl.* ix. 9). "Light is the first work, being not only the finest of all elemental forces, but also the condition of all order and of all life" (Dillmann). *God saw the light, that it was good;* the result perfectly corresponded to the design and will of God. It may therefore be presumed that the light here spoken of is the same light we now enjoy, and not any primeval luminous ether, such as possibly may have characterized one phase of this planet's history. Besides, the writer immediately goes on to say that the light and darkness had their boundaries fixed, and were called *day and night*, that is to say, the division which still continues was then made, and that which now distinguishes light from darkness was then introduced. (Any allusion, therefore, to other light than that which the sun supplies is here quite irrelevant.) In this and other instances in which God is said to have called things by a certain name, we are of course not to suppose that the actual Hebrew names were given, but only that the nature of the thing which the name denotes was then fixed. What we mean by *day and night* was introduced when God gave to darkness and light distinct qualities (2 Cor. vi. 14) and separate spheres (cp. Job xxxviii. 12–20). This introduction of light succeeding darkness made the *first day;* and so the Hebrews continued to reckon their days by evenings and mornings, putting the darkness first. (So the Arabs, Athenians, Gauls, etc.) Pedantic objections against this interpretation are urged by Dillmann; but he is certainly correct in maintaining that the "day" meant by the writer is a day of twenty-four hours. Rationalism may twist Scripture into any meanings it pleases if it

6 first day. And God said, Let there be a firmament in the
midst of the waters, and let it divide the waters from the
7 waters. And God made the firmament, and divided the
waters which *were* under the firmament from the waters
8 which *were* above the firmament: and it was so. And God
called the firmament Heaven. And the evening and the
9 morning were the second day. And God said, Let the waters
under the heaven be gathered together unto one place, and
10 let the dry *land* appear: and it was so. And God called the
dry *land* Earth; and the gathering together of the waters
11 called he Seas: and God saw that *it was* good. And God
said, Let the earth bring forth grass, the herb yielding seed,

may put a geologist's meaning into this word "day." It is defined by *morning* and *evening*, which can only by unwarranted straining be referred to a long period. Its meaning is also fixed by ver. 16. But especially does this interpretation miss the object of the whole narrative, which is to reveal, not second causes and physical processes, but God creating. Had the writer said, "Then elapsed 100,000 years, which was the first day," he would have introduced an incongruous and irrelevant element, suggesting the slow and long-continued action of second causes when he meant to suggest the immediate action of God's creative fiat

SECOND DAY—THE CREATION OF HEAVEN.—The chaotic darkness having been dealt with, the watery mass is next reduced to order. This is effected, in the first place, by separating the waters into under and upper waters by means of a *firmament*. Expanse is a more accurate rendering of the word. But the purpose served by the expanse seems to involve the idea of solidity conveyed by the word *firmament*. What the Hebrew idea of the sky was, is not quite easy to ascertain, partly because, like every other nation, their ideas gained in accuracy as time passed; and yet even in later times poetical expressions, which must not be taken literally, preserved former popular belief. That the sky was a structure, more or less solid, capable of upholding the upper waters, and with windows (sluices) which could be opened to let these waters through, was probably in primitive times believed (cp. Gen. vii. 11; 2 Kings vii. 2, etc.); but certainly these expressions were still poetically used when physical phenomena were better understood, cp. Job ix. 6 with Job xxvi. 7. ["The early Babylonians considered that the world . . . . rested on a vast abyss of chaotic ocean which filled the space below the world."—Smith's *Chaldæan Account*, p. 74.]

THIRD DAY—SEPARATION OF LAND AND WATER, AND CREATION OF PLANTS.—Chaos is reduced to a kosmos by a third separation of the confusedly mixed elements. *The waters*, which were everywhere covering the earth, *are gathered together unto one place.* A poetical description of this process is given in Ps. civ. 6–9; cp. Job xxxviii. 8–11. *God saw that it was good*, an expression which apparently precludes the idea of further changes of importance being made on the earth's surface. The work of clothing the earth with plants is included in this same day. *Let the earth bring forth grass*, etc. The word translated *grass* means all tender, fresh

and the fruit tree yielding fruit after his kind, whose seed *is*
12 in itself, upon the earth: and it was so. And the earth
brought forth grass, *and* herb yielding seed after his kind, and
the tree yielding fruit, whose seed *was* in itself, after his kind:
13 and God saw that *it was* good. And the evening and the
14 morning were the third day. And God said, Let there be
lights in the firmament of the heaven to divide the day from
the night; and let them be for signs, and for seasons, and for
15 days, and years: and let them be for lights in the firmament
of the heaven to give light upon the earth: and it was so.
16 And God made two great lights; the greater light to rule the
day, and the lesser light to rule the night: *he made* the stars
17 also. And God set them in the firmament of the heaven to
18 give light upon the earth, and to rule over the day and over
the night, and to divide the light from the darkness: and God
19 saw that *it was* good. And the evening and the morning
20 were the fourth day. And God said, Let the waters bring forth
abundantly the moving creature that hath life, and fowl *that*
may fly above the earth in the open firmament of heaven.

green vegetation in general, of which two kinds are specified as being of importance to man, or as embracing the chief products of the soil, *the herb* and *the fruit tree* (cp. vers. 29 and 30). God said, *Let the earth bring forth*, conferring on the earth power to reproduce annually the requisite food. Hence, too, the mention of *seed* (cp. Lucretius, v. 783: "In the beginning the earth brought forth all kinds of herbage and verdant sheen," etc.).

FOURTH DAY—CREATION OF HEAVENLY BODIES AS LIGHTS.—There was already light: these luminaries are created to regulate its distribution on the earth. Keil's idea that these bodies already existed, and that it is only their relation to earth that is now described, is subversive of the idea of *creation* conveyed in the words "*Let there be*" (cp. ver. 3, ver. 6). Dillmann observes that this is the only work the *purpose* of which is definitely mentioned, and suggests that this may be a tacit protest against the superstitious ideas which the Gentiles cherished regarding the heavenly bodies. The purpose was threefold:—1st. *To divide the day from the night*, to mark off light and darkness in their proper regions and limits. 2d. *To be for signs . . . . years;* to give men the means of calculating time, and also of navigation, and meteorological knowledge. There may also be allusion to eclipses and abnormal appearances in the heavens as indicating disastrous events; but probably the chief reference in the Hebrew mind would be to the calculation of feasts. 3d. They were to be *for lights* (cp. Lucretius, *De Rer. Nat.* v. 1437). The relation between these light-bearers and the light created on the first day is extremely difficult to grasp.

FIFTH DAY—LIVING CREATURES INTRODUCED IN WATER AND AIR.—*Let the waters bring forth;* or rather, **let the waters swarm with a swarm of living creatures**; but not by any virtue inherent in the water, but, as the next verse shows, by virtue of God's creative energy. This, therefore, is quite

21 And God created great whales, and every living creature that
moveth, which the waters brought forth abundantly, after
their kind, and every winged fowl after his kind: and God saw
22 that *it was* good. And God blessed them, saying, Be fruitful,
and multiply, and fill the waters in the seas, and let fowl mul-
23 tiply in the earth. And the evening and the morning were
24 the fifth day. And God said, Let the earth bring forth the
living creature after his kind, cattle, and creeping thing, and
25 beast of the earth after his kind: and it was so. And God
made the beast of the earth after his kind, and cattle after
their kind, and every thing that creepeth upon the earth after
26 his kind: and God saw that *it was* good. And God said,
Let us make man in our image, after our likeness: and let

a different idea from that which is found in the Lucretian and other heathen cosmogonies. *God created great whales*, or rather, sea monsters, a word used of crocodiles, Isa. xxvii. 1; of serpents, Ex. vii. 9; and of other sea-monsters, Ps. cxlviii. 7. The abundance of animal life in the sea, and the variety and marked distinction of species, had struck the Hebrew mind; *the waters brought forth abundantly after their kind.* As soon as life appears, provision is made, by God's blessing, for its continuance: *Be fruitful and multiply.* The same power had been conferred on the plants, but this uttered blessing exhibits God's greater pleasure in the higher forms of animal life and in creatures which can enjoy conscious happiness.

Sixth Day—Creation of the Land Animals and Man.—*Let the earth bring forth. . . . . And God made.* The conjunction of the creative energy of God with the inherent forces of nature, and the absence of all particulars, save this cosmogony from such grotesque and ludicrous representations as are found in other cosmogonies, *e.g.* in that of Lucretius. Even Milton's picture of "the tawny lion, pawing to get free his hinder parts," etc., presents the origin of land animals in a somewhat ludicrous aspect, although his seventh book is on the whole a commentary worthy of this chapter. *And God said, Let us make man.* The Creator approaches His last and highest work, but pauses as if it were so important as to require deliberation. Man's connection with the lower animals is shown by his being created on the same day: his distinction from them, by the pause. The use of the plural, "*Let us,*" is variously accounted for. It would seem as if it were a summoning of the heavenly inhabitants—the sons of God, who shouted for joy at the creation (Job xxxviii. 7)—to observe the work. Their participation in it (which Dillmann justly condemns as Babylonish and not biblical) is scarcely implied in the word, which merely expresses a gracious desire on God's part to take His children along with Him in this great work. But the point of the expression lies in its suggestion that man's origin had a more direct connection with God than that of the lower animals. The phrase, "Let the earth bring forth," gives place to the majestic, "Let us make man;" and "it is no longer 'after his kind,' on a typical form of his own; far less is it after the type of an inferior creature. God said, *Let us make man in our image*" (Laidlaw, *Cun. Lec.* p. 33). The phrase, *in our likeness*, is added merely for the sake

them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 So God created man in his *own* image, in the image of God
28 created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it
30 shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb
31 for meat: and it was so. And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. II. 1. Thus the heavens and the earth were finished, and

of emphasis; "it is specially intended to express that the Divine image which man bears is really one corresponding to the original pattern" (Oehler, *O. T. Theol.* i. 211). This image of God which distinguished man from all other animals would seem to consist "in those faculties and principles of nature whereby he is capable of moral agency." (The subject is treated in all its bearings by Dr. Laidlaw, *Cun. Lec.*) A note of exultation is heard in the rhythmical clauses of ver. 27, which enounce the great creative work. The last clause means that one pair was created; we should also gather from it, had we no other information, that man and woman were created simultaneously. In addition to the blessing pronounced on the other animals (ver. 22), man receives *dominion over . . . the earth*, which is not the equivalent of his being made in the image of God, but its result. The lower animals are not as yet given to man for food. His food is provided (ver. 29) from the vegetable world, and this apparently without labour on man's part (cp. Virgil, *Georg.* i. 125; Tibullus, I. iii. 35; Ovid, *Fasti*, iv. 395; and Plato, *Laws*, p. 782. "In those days men are said to have lived a sort of Orphic life, having the use of all lifeless things, but abstaining from all living things"). A Brahmin is said to have crushed with a stone the microscope that first showed him living things among the vegetables of his daily food. The lower animals themselves (ver. 30) are dealt with as if they were all graminivorous. The painlessness, and bloodlessness, and peace of the ideal world (Isa. xi. 6–9) is viewed as an essential of the primitive world as it came from the hand of God. Only on such a peaceful condition can God pronounce His (ver. 31) "*very good.*"

SEVENTH DAY—GOD RESTS AND SANCTIFIES THE SEVENTH DAY.—The work of creation, this particular form of Divine activity, ceased. Everything had now been brought into being; *the heavens and the earth and all the host*

2 all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day
3 from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

of them; these latter words referring to both heaven and earth (as more fully described in Neh. ix. 6), though commonly used rather of the contents of heaven, the stars, Isa. xl. 26; the angels, Ps. ciii. 21, and Luke ii. 13. Here it refers not to the angels, but to the sun, moon, stars, everything which has been mentioned as created in heaven and on earth. *God rested on the seventh day, i.e.,* from creating; His activity was continued to uphold and govern (cp. John v. 17). The writer says nothing of a rest continued beyond the seventh day. He views the seventh day as interposed between the creative work and the activity which is manifested throughout succeeding history (cp. Dillmann). Augustine says (*Conf.* xiii. 51) "the seventh day hath no evening, nor hath it setting, because Thou hast sanctified it to an everlasting continuance;" Delitzsch and Hugh Miller endorse this, and add that it is not said of this day "the evening and the morning were the seventh day," apparently forgetting that it is not the evening of the seventh day, but of the eighth, which would bring the seventh day to a close. The real reason why the usual formula is not here inserted, is that already (vers. 2, 3) the day has been again and again specified as the seventh. [Traces of a division of time into weeks and of a weekly day of rest are found in Accadian, Babylonian, and Assyrian records. Prof. Sayce (*Trans. of Bibl. Arch. Soc.* iii.) cites the following: "The moon a rest, on the seventh day, the fourteenth day, the twenty-first day, the twenty-eighth day, causes." And from the "Babylonian Saint's Calendar" he quotes a similar passage. Mr. Fox Talbot (*ib.* vol. iv.) cites a passage from one of the Creation Tablets, in which the following words occur: "On the seventh day He appointed a *holy* day, and to cease from all business He commanded;" but this translation is disputed by Mr. Boscawen in the *Academy*, p. 344, 1877. The late Mr. George Smith (*Assyrian Disc.* p. 12) writes: "In the year 1869, I discovered, among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken." For further information see Tomkins' *Studies*, pp. 16–18; Proctor's articles in *Contemp. Rev.* for March 1875, and June 1879.]

REMARKS.—1. The six days seem to fall into two sets of three, which correspond to one another, thus:—

1st Day, Light.	4th Day, Luminaries.
2d Day, Air and Waters.	5th Day, Animals of Air and Water.
3d Day, Land.	6th Day, Land Animals.

2. The points taught in this narrative are—1st, that all things originate from God; 2d, that the Creator is a free, intelligent personal Being; 3d, that things were created not all at once, but in a regular order; 4th, that man, made in God's image, was the crown and guiding object of this order. (Other points are well handled in Warington's very thoughtful little volume on *The Week of Creation.*)

3. Information regarding other cosmogonies will be found in the work just cited, and also in Kalisch's *Comment.*

1. *Show the relation subsisting between this account of Creation and that which seems to have been current in Babylon.*
2. *Show in what respects this account excels the other ancient cosmogonies you know.*
3. *What does Delitzsch mean by calling the 8th Psalm "a lyric echo" of this account of man's creation?*
4. *Find passages in Scripture in which the fact that man was made in God's image is made the ground of prohibition of murder and slander.*

CHAPTER II. 4–25.—SECOND ACCOUNT OF THE CREATION.

4 THESE are the generations of the heavens and of the earth
when they were created, in the day that the Lord God made
5 the earth and the heavens, and every plant of the field before
it was in the earth, and every herb of the field before it grew:
for the Lord God had not caused it to rain upon the earth,
6 and *there was* not a man to till the ground. But there went
up a mist from the earth, and watered the whole face of the
7 ground. And the Lord God formed man *of* the dust of the

4. *These are the generations*, or, **the following is the history.** This is the formula with which the larger sections of Genesis are regularly introduced, cp. v. 1, vi. 9, etc. It occurs eleven times, and always refers to what follows. It will be observed that each section begins with a reference to, or slight recapitulation of, the preceding narrative. *The Lord God;* in Hebrew, **Jehovah** [Yahveh] **Elohim.** Elohim is the generic term for Deity, and is regularly represented in our version by the word *God.* Jehovah is the personal, incommunicable name of the one living and true God who entered into covenant with Israel, and is regularly, and somewhat unfortunately, represented in our version by *Lord.* The use of the title *Lord God* characterises the second and third chapters of Genesis, and is apparently intended to indicate that the Creator and the God of Israel are one and the same.

5. Translate, **No plant of the field was yet in the earth, and no herb of the field had yet grown, for the Lord God,** etc. The barrenness of the earth is referred to two causes—the absence of rain, and of a man to till the ground. The supply of these deficiencies is related in vers. 6 and 7.

6. *But there went up;* the translators supposed that this mist had existed during the rainless period, and therefore inserted "*but.*" Both the grammar and the sense require its omission. The mist now went up and watered the ground: clouds appeared, and showers fell, and the earth was fertilized.

7 relates the supply of the second want, *a man to till the ground.* The creation of man is presented in the simplest possible form. A figure of clay is first moulded, and then life is communicated to it by the breathing of God. [Cp. the legend of Prometheus: and Horace, *Carm.* I. xvi. 13; the Man-

ground, and breathed into his nostrils the breath of life; and
8 man became a living soul. And the Lord God planted a
garden eastward in Eden; and there he put the man whom
9 he had formed. And out of the ground made the Lord God
to grow every tree that is pleasant to the sight and good for
food; the tree of life also in the midst of the garden, and the
10 tree of knowledge of good and evil. And a river went out of

dans say that the Great Spirit made two figures of clay, dried them, and breathed into them, and called the one "first man," and the other "companion." Other similar traditions are given by Lenormant in the first chapter of his *Origines*. The Chinese believe that man was made of yellow clay. The Egyptians believed that man was made of clay on a potter's wheel, cp. Isa. lxiv. 8. To find here anticipations of modern science, which shows that the human body is composed of some of the elements which form the earth's soil, is to put a fool's cap on the reconciliation of Scripture and Science.] *And man became a living soul*, or, as it is translated in the nineteenth verse, **a living creature.** No intimation is given in these words of any endowment but that which sets man on a level with the other creatures; it is physical life, such as they have, which is communicated to him. But the statement that he derives this by the immediate agency of God (*the Lord God . . . breathed into his nostrils*) hints that his life was in some way more directly derived from God than that of the other animals was. [Those who are acquainted with Mr. Wallace's theory of natural selection as applied to man will remark the coincidence. The manner in which believing evolutionists conceive of man's creation may be understood from these words of Mr. J. J. Murphy: "The question, what point in the development either of the individual or of the race is that where the spiritual nature has come in, cannot be answered; but it is not an important one to answer. It is, however, in accordance with all the analogies of creation, if the Creative Power, which at the beginning created matter, and afterwards gave it life, finally, when the action of that life had developed the bodily frame, and the instinctive mental power of man, completed the work by breathing into man a breath of higher and spiritual life."]

PLANTING OF THE GARDEN.—**8-14.** *The Lord God planted a garden*, a park planted with trees; such as usually surrounded royal residences. These parks were called in old Persian *pairi-daêza*, which Xenophon transliterates into παράδεισος, the word which the LXX. here use. It was situated *eastward, i.e.* from the point of view of the narrator, *in Eden*, a place no longer recognisable, but called Eden from its *pleasantness*. [The Vulgate erroneously translates *garden in Eden* by *Paradisum voluptatis*. The word seems cognate with Heden, the abode of rest, where Zoroaster is said to have been born.] This garden was planted with trees, and among them were two extraordinary trees—*the tree of life, and the tree of knowledge of good and evil.* Man's body, being "of the earth, earthy," was subject to the waste and decay to which all matter is liable. He required food to sustain his life. He would have died had this food been withheld. In this, primitive man resembled ourselves; but he had a capacity for immortality of a kind which has apparently been lost. In Augustine's language he was not among those higher natures whose attribute it is "non posse mori," but only among those to whom it is

Eden to water the garden; and from thence it was parted,
11 and became into four heads. The name of the first *is* Pison:
that *is* it which compasseth the whole land of Havilah, where
12 *there is* gold; and the gold of that land *is* good: there *is*
13 bdellium and the onyx stone. And the name of the second
river *is* Gihon: the same *is* it that compasseth the whole land
14 of Ethiopia. And the name of the third river *is* Hiddekel:
that *is* it which goeth toward the east of Assyria. And the

given "posse non mori." In this *tree of life* provision was made for turning the possibility of not dying into actuality. According to chap. iii. 22, this tree imparted immortality. But as it was not the quality of the actual fruit growing on a tree which could open man's eyes and give him wider moral experience, but rather his entire relation to the prohibited tree; so in the case of the tree of life, it was not the perishable fruit actually growing on a tree which could give man immortality (a mere heathenish fancy), but only man's abiding in fellowship with God and his becoming mature as God's child. When man disobeyed, he was shut out from the garden; that is, he was banished from that nearness to God in which life was freely communicated to him. The tree was the symbol of immortality, and obedience was the condition of its enjoyment. The tree of knowledge is explained below, in ver. 17. The fertility of the garden was maintained by *a river* which flowed from Eden through the garden to water it; and after leaving the garden *it was parted and became into four heads*, or main streams. These are named and carefully described as if in the writer's day they could be identified; and the third and fourth are still easily identified, being the well-known Tigris and Euphrates. [Wright considers the word Hiddekel to be the Hebrew transliteration (somewhat corrupted) of the Persian *hu-tigra*. *Tigra* is understood by Rawlinson to mean *rapid* (cp. Horace, *Od.* iv. 14, 46, "rapidus Tigris"). Von Bohlen quotes Eustathius, who says that the Tigris was so called from its being swift as an arrow. The Persian word for *arrow* is radically the same. The Tigris is still called Digila in Aramæan.] Regarding the other rivers great difference of opinion prevails. The first river is described as compassing *the whole land of Havilah*, a land which would seem to have been the boundary eastwards of the territory of the sons of Ishmael (Gen. xxv. 18); but this is generally supposed to have been another Havilah, and Rawlinson tells us that "the learned generally" identify the country named in the text here with "the Arabian tract known as Khawlan, in the N.W. portion of the Yemen." The land is further identified by three products, *gold* (which appears to have been found in Arabia in ancient times. See Ophir and Sheba in Smith's *Dic.*), *bdellium, and the onyx stone. Bdellium* is the translation of the Hebrew word *Bedolach*, which most probably signifies a gum that exudes from trees. The *onyx* is considered to be a correct translation (see Smith's *Dic.*, *s.v.*), but Lenormant prefers *lapis lazuli*. The *second river, Gihon*, is described (ver. 13) as compassing *the whole land of* Cush. The difficulty in this case arises from the scriptural use of this name for two different territories, one in Africa, the other in Asia. The Asiatic Cush is referred to in Gen. x. 8–11; Isa. xliii. 3, xlv. 14; Ezek. xxxviii. 5; in which passages the district lying to the N.E. of the Persian Gulf would seem to be meant. This still leaves the identity of these rivers

15 fourth river *is* Euphrates. And the Lord God took the man,
and put him into the garden of Eden to dress it and to keep
16 it. And the Lord God commanded the man, saying, Of
17 every tree of the garden thou mayest freely eat: but of the
tree of the knowledge of good and evil, thou shalt not eat of
it: for in the day that thou eatest thereof thou shalt surely
18 die. And the Lord God said, *It is* not good that the man

obscure. Delitzsch (*Wo lag das Paradies*) places Eden in Northern Babylonia, identifying the Pison and Gihon with the Pallakopas and Shatt-en-Nil canals, which seem originally to have been river beds. Lenormant finds the Pison in the Upper Indus and the Gihon in the Oxus (*Origines*, ii. 141). [The art. "Eden" in Smith's *Dic.* should be consulted; also, Kalisch's *Comment.* Kalisch's view is that "Eden, as the centre, sends forth four arms to the four principal parts of the globe,—the Indus to the East, the Nile to the South, the Tigris to the North, and the Euphrates to the West"—an ideal geography.]

MAN PLACED IN THE GARDEN.—**15–17.** Man was not intended to be idle: *the Lord God put him . . . . to dress it and to keep it*, a certain amount of work was required to procure his sustenance; he had to *dress* the trees that they might yield their best, and to *keep* the garden from being trodden by the beasts. The primeval love of tending nature still lingers in the most advanced races. The qualities of body and of character educed by agriculture are among the happiest and most valuable. But man's moral nature was also to be developed: *of every tree . . . . surely die.* The essential thing here is that man's education as a moral being at once began. *The knowledge of good and evil* is ripe maturity of moral character. "A little child has not yet this capacity [of knowing good and evil] (Deut. i. 39); it appears as a mark of its growth (Isa. vii. 15); and its absence is a synonym for second childhood (2 Sam. xix. 35); the Judge requires it as an essential of his office (1 Kings iii. 9); and it is possessed in a special degree by the angels (2 Sam. xiv. 17); and by God Himself (Gen. iii. 22)."—Knobel. Might we not then have expected that this tree above all others would be open to man's use? No; for had it been freely given with the rest of the trees, this would have signified what is not true, that man's moral development is an external gift which he can receive without inward trial. The tree is prohibited, to indicate that it is in presence of what is forbidden, and by self-command and obedience to law man is to attain his maturity. The prohibition makes him conscious of the distinction between good and evil. He is put in a position in which good is not the only thing he can do; an alternative is presented, and the choice of good in contradistinction to evil is made possible to him. *Childlike* innocence was no longer possible in presence of this tree. The prohibition made obedience a thing of will, and was a constant education of conscience. The prohibition rather than the fruit gave its name to the tree.

AN HELPMEET FOUND FOR MAN.—**18–25.** "The tentative manner in which God is represented as proceeding to accomplish this purpose is very remarkable. He does not all at once form a woman, as might have been expected, but first, as in the formation of the man himself, He produces from the ground various kinds of beasts and birds, and brings each in succession to the man, to see what he would call it" (Quarry, p. 98). The natural and only tenable construction of ver. 19 is that which understands it as the carrying out

should be alone; I will make him an help meet for him.
19 And out of the ground the Lord God formed every beast of
the field, and every fowl of the air; and brought *them* unto
Adam to see what he would call them: and whatsoever Adam
20 called every living creature, that *was* the name thereof. And
Adam gave names to all cattle, and to the fowl of the air, and
to every beast of the field: but for Adam there was not found
21 an helpmeet for him. And the Lord God caused a deep sleep
to fall upon Adam, and he slept: and he took one of his ribs,
22 and closed up the flesh instead thereof; and the rib, which
the Lord God had taken from man, made he a woman, and
23 brought her unto the man. And Adam said, This *is* now
bone of my bones, and flesh of my flesh: she shall be called
24 Woman, because she was taken out of Man. Therefore shall

of the purpose expressed in the words of ver. 18: *I will make him an help-meet for him.* God is represented as arriving at man's true helpmeet by an exhaustive process, or at least as bringing man to choose his helpmeet by an exhaustive process. What he thinks of each of the animals, he expresses in the name he gives it, but he gives to none a name expressive of his complete satisfaction. ["The giving of names to the animals, at a time when no other human being existed, though language has its existence only in the exigencies of our social condition, and the necessity of communication between human beings, and then the limitation of this process of naming to the animal creatures, taken in connection with the occasion as represented by the writer, seem plainly only meant to indicate man's natural perception of the unfitness of any of these inferior creatures to be his helpmeet."—Quarry, p. 100.] All this preparatory work intensifies man's sense of loneliness, of separation from all other creatures, and of the peculiar difficulty of finding an helpmeet for him. And this prepares the reader for the details of the gradual process by which this difficult work was accomplished (ver. 21). *The Lord God caused a deep sleep to fall upon Adam*, because man cannot be the observer of such processes: *and he took one of his ribs*, indicating by this second and distinct creative act that complete humanity is found neither in man nor in woman; by the formation of woman out of man, that she is dependent upon him (1 Cor. xi. 8); and by her being formed of his rib, that she is neither his servant nor his idol, but his partner (cp. Tennyson's *Princess;* Martensen's *Christian Ethics, Individ.* pp. 11–19; Milton, *P. L.* iv. 288–311). With this new creature man is at once thoroughly satisfied: *And Adam said, This* is *now bone of my bones, i.e. This is now*, this time or this turn, in contrast to the former unsatisfying creations (cp. Milton's "This turn makes amends," *P. L.* viii. 491); *she shall be called Woman*, etc. Woman is the Anglo-Saxon Wif-man, the weaving man; in Matt. xix. 4 the words, "He made them male and female," are rendered, "He worhte *wæpman* and *wif-man*;" weapon-man, the man that hunted and fought; and *wif-man*, the web or woof man. But in Hebrew the difference between the two words is merely the feminine termination. [The Talmud and Maimonides countenance the idea that Adam was created at once male and female, a kind of double creature with a face looking either way, and that his severance into two is what the text expresses.

a man leave his father and his mother, and shall cleave unto
25 his wife: and they shall be one flesh. And they were both
naked, the man and his wife, and were not ashamed.

Lenormant (*Origines*, p. 55) endeavours to show that this is borne out by Gen. i. 28 and v. 2. This is the theory by which Aristophanes, in Plato's *Sympos.* (pp. 189–193), accounts for sexual attraction: "human nature was originally one, and we were a complete whole; but since we were split into two, the one half is continually seeking its other half, that they may become one again."] The succeeding words (ver. 24) can manifestly only be the words of the narrator, because as yet man knows nothing of "father and mother." *Therefore*, because God made for Adam not a fellow-male, but one who with him should begin a new generation, and because she was made of his own flesh, *a man shall leave his father and mother*, not in them does he find his complete development; they by their parental and conjugal love carry him on to the stage when his further growth and utility require that he *cleave unto his wife*, to her who offers a new relationship and richer experience, to *one* woman, because God made one, and no more, for Adam; *and they shall be one flesh*, amalgamating as those of different "flesh" (cp. ver. 23) could not amalgamate. [For the legends regarding Lilith, see Moncure Conway's *Demonology*, Part iv. c. ix.] The state of child-like innocence in which the first man and woman lived is represented in ver. 25. They were as God had made them; and could not have any sense of shame, having no sense of evil. [Augustine says: "Nihil putabant velandum, quia nihil sentiebant refrenandum." On the naked races and the caprices of modesty, see Peschel's *Races of Man*, p. 173. Plato (*Polit.* 271), speaking of primitive men, says: "In those days God Himself was their shepherd, ... and the earth gave them abundance of fruits, which grew on trees and shrubs unbidden. And they dwelt naked and mostly in the open air."] This verse forms the transition to the succeeding chapter, in which vers. 7 and 21 distinctly refer back to it. Perhaps Quarry's statement is scarcely too strong: "While the way for the statement of the Fall is prepared by the representation of innocence as evinced in the freedom from shame notwithstanding the want of clothing, so, on the other hand, according to the artificial peculiarity of the narrative, even this momentous subject of the Fall seems introduced as if merely to explain how the want of clothing, at first not felt to be a want, came to be the occasion of shame, and so was felt to be a want, the supply of which, in accordance with the suppletory character of the narrative, is at once provided."

REMARKS.—1. One does not need to be a critic to see that we have in those first two chapters two distinct narratives of creation, from two different sources, and brought together by the compiler of the book. The narratives differ from one another in their object, in their information, and in their style. The object of the first is to give a general account of the origin of the whole world of nature known to man; of the second, to give an account of the creation of man and his immediate surroundings. [It is the "history proper of the creation of man."—Ewald.] The second narrative agrees with the first in representing man as the end and crown of creation, but it differs from the first by representing man's creation as prior in point of time to that of the animals. The most obvious distinction in style is the constant use of the name Jehovah ("the Lord," "the Lord God") instead of the title God. This characteristic marks the whole section from ii. 4–iv. 26. In connection

with this subject, Dr. Laidlaw's very guarded statement may be quoted: "We accept the fact that there are two creation-narratives or paragraphs contained in these two chapters respectively. We take nothing to do with theories that posit an Elohist writer for the one and Jahvist for the other. Leaving the documentary hypothesis to time and criticism, we begin with this fairly-accepted result, namely, that the human author of Genesis found to his hand certain fragments of ancient tradition, either recited from memory or preserved in writing, which he embodied in this inspired book. . . . . But surely a history does not cease to be the veritable product of its author because it contains documentary or extracted material. Nor does inspiration, as we understand it, refuse to consist with the recital or insertion of other communications enshrined in the religious belief of those to whom were committed the sacred oracles" (*Cunning. Lect.* p. 29).

2. Although the naming of man is not related until ch. v. 2, it may be convenient here to observe that *Adam* is the name both of the race and of the individual first man. The derivation of the word is disputed. The difficulty of deriving it from *Adamah*, "the ground," is that this would be to derive the simpler from the more developed form. To evade this difficulty some have derived both words from the root *Adam*, "to be red." But, as Dillmann remarks, such a name could only have been given in contradistinction to other races, white and black, and could therefore only be of later origin. A possible root for the word has been suggested in the Sanskrit *Adima*, "the first." In the Assyrian tablets the name of the first man appears as *Admu* or *Adamu*. It would seem possible, therefore, that the name *Adam* existed in some slightly different form in a more ancient language than the Hebrew, and that it is either radically connected with the word for "ground" (earth, soil), or that the similarity of the words was utilized by the Hebrews to represent man's derivation from the earth. The colour of the primitive man cannot, at least on evolutionary principles, have been black. For the new-born negro child is at first reddish nut-brown, which soon becomes slaty grey, with blue eyes and chestnut hair. Quatrefages thinks yellow the likeliest colour. Both Darwin and Bastian felt that their own white skin had a rather sickly and washed-out look alongside of the South Sea people. (Cp. Mivart's *Lessons from Nature*, p. 185; Darwin's *Descent of Man*, ii. 318; Quatrefages' *Human Species*, p. 242; Peschel, *Races*, p. 174.)

1. *Give derivations of* man, homo, vir, *etc.*
2. *Describe in your own words the condition of man in Eden; what tools had he, what shelter, etc.*
3. "*Adam is represented to us in Genesis not only as naked, and subsequently clothed with leaves, but as unable to resist the most trivial temptation, and as entertaining very gross and anthropomorphic conceptions of the Deity. In fact, in all these characteristics—in his mode of life, in his moral conceptions, and in his intellectual conceptions—Adam was a typical savage.*" *Criticise this statement, and also the following:*—"*An Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise.*"
4. *Divide the book of Genesis into sections by the help of the formula,* "*These are the generations . . . .*"
5. *Account for the translation of* Jehovah *by* Lord, *and instance passages in which this translation obscures the sense.*

CHAPTER III.—The First Sin.

1 Now the serpent was more subtil than any beast of the field
which the Lord God had made. And he said unto the
woman, Yea, hath God said, Ye shall not eat of every tree of
2 the garden? And the woman said unto the serpent, We may
3 eat of the fruit of the trees of the garden: but of the fruit of
the tree which *is* in the midst of the garden, God hath said,
Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 And the serpent said unto the woman, Ye shall not surely die:
5 for God doth know that in the day ye eat thereof, then your
eyes shall be opened, and ye shall be as gods, knowing good
6 and evil. And when the woman saw that the tree *was* good
for food, and that it *was* pleasant to the eyes, and a tree to be
desired to make *one* wise, she took of the fruit thereof, and did

The Temptation and Fall.—**1–7.** Through the subtilty of the Serpent the woman is induced to eat the forbidden fruit; she gives it also to her husband, and in consequence they become ashamed of their nakedness. How long they had dwelt in the garden before this happened we are not told. The suggestion of disobedience came through *the serpent*, a creature reckoned by the ancients to be, both for good and evil, *more subtle than any beast of the field.* (Cp. Matt. x. 16; 2 Cor. xi. 3; John viii. 44.) The Egyptians, *e.g.*, employed one species as the emblem of Divine and sacro-regal sovereignty, while another was looked upon as the representative of spiritual, and occasionally physical evil, and was called "the destroyer, the enemy of the gods, and the devourer of the souls of men." (See Cooper's monograph on the *Serpent Myths of Ancient Egypt.*) In the sacred writings of Zoroastrianism the serpent also figures: "I created the first and best of dwelling-places. I who am Ahuramazda. But against it Angromainyus, the murderer, created a thing inimical, the serpent out of the river and the winter." Among the Jews the serpent became the symbol of Satan; but it is to be observed that in this chapter the animal alone is spoken of. The serpent addresses *the woman* "opportune to all attempts" (Milton, *P. L.* ix. 481), cp. 1 Tim. ii. 12–15, and expresses surprise that God had placed any restriction on human conduct and enjoyment. Her reply is defensive of God's kindness: one tree only was forbidden, and that because it was hurtful: *Ye shall not eat of it . . . lest ye die.* The serpent then bluntly denies the affirmation of God (ii. 17), *ye shall* **not** *surely die:* this strong affirmation of the certainty of death as the result is not true. Not out of loving care has God's prohibition been laid upon you, but out of a jealous fear lest *you shall be as gods.* The one point of truth is skilfully set by the tempter so as to give entrance to the falsehood. He insinuates into the woman's mind distrust of God, a slight suspicion that under the veil of kindness another spirit might be hid, and gaining this he goes far to gain the day. He offers an inconceivable enlargement of experience—this was the inducement. *And when the woman saw*, etc. "Our great security against sin," says Newman, "consists in our being shocked at it. Eve gazed and reflected when she

eat, and gave also unto her husband with her; and he did eat.
7 And the eyes of them both were opened, and they knew that
they *were* naked; and they sewed fig leaves together, and
8 made themselves aprons. And they heard the voice of the
Lord God walking in the garden in the cool of the day: and
Adam and his wife hid themselves from the presence of the
9 Lord God amongst the trees of the garden. And the Lord
God called unto Adam, and said unto him, Where *art* thou?
10 And he said, I heard thy voice in the garden, and I was
11 afraid, because I *was* naked; and I hid myself. And he
said, Who told thee that thou *wast* naked? Hast thou eaten
of the tree, whereof I commanded thee that thou shouldest
12 not eat? And the man said, The woman whom thou gavest
13 *to be* with me, she gave me of the tree, and I did eat. And

should have fled." In the description of the consequence (ver. 7) there is, if not irony, at least an allusion to the promise of the serpent: *the eyes of both of them were opened*, but what *they saw* was *that they were naked*. The word of promise was kept to the ear, but broken to the hope. "They lost Eden, and they gained a conscience" (Newman, viii. 258). From the state of childlike innocence in which unquestioning obedience was enough for them, they pass by one act of disobedience into a state in which choice and self-restraint had to be exercised. This one act of sin gives a voice and an actuality to conscience it had not before. This is the birth of conscience. As pain makes us conscious of our bodies, guilt makes us conscious of our souls. Feeling their need of a covering *they sewed fig-leaves together*, which is precisely what is still worn by several tribes. Schweinfurth and Baker tell us of African tribes whose sole article of clothing is a bunch of leaves plucked from the nearest bush.

God's Examination of the Transgressors.—**8–13.** *And they heard . . and hid themselves.* In consistency with the anthropomorphism of the narrative, God is represented as walking, apparently according to custom, *in the cool of the day*, lit. the wind of the day, when the light breeze of evening invites Orientals to emerge from the shelter of their dwellings. *Adam and his wife heard the voice*, which Kalisch and Dillmann take to mean the sound of His footfall, referring to Lev. xxvi. 36; 1 Kings xiv. 6. But instead of going to meet Him as was their wont, they *hid themselves*, conscious of guilt (cp. Jer. xxiii. 24; Amos ix. 2, 3; Ps. cxxxix. 7–12). But God desired man's presence still, and therefore *called unto Adam . . . Where art thou?* Adam ascribes his reluctance to appear before God to his nakedness. [Mtesa, king of Uganda, punished with death every man who appeared in his presence with even an inch of his leg uncovered.—Speke, *Sources of Nile*, i. 262.] This was not his chief reason, but it betrayed his transgression. *Who told thee that thou wast naked?* Who was there to tell him, but his own conscience? *Hast thou eaten*, etc. Is it this that has opened your eyes, and has made childlike innocence for ever impossible to you? *The man*, feeling how foolish and wicked he has been, tries to shift the blame to *the woman*, and even to God Himself, for *thou*

the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me,
14 and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou
15 go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou

gavest her to be with me. The woman in like manner shifts the blame to the serpent (ver. 13).

JUDGMENT PRONOUNCED.—**14–19.** The serpent, being the prime offender, is first judged. The beast is treated as a moral agent, responsible and culpable. But the sentence pronounced is in terms appropriate only to the beast: *on thy belly shalt thou go*, etc., which, if the narrative be taken literally, plainly implies that before the sin the serpent did not crawl. The added clause, *dust shalt thou eat*, expresses not an additional punishment, but the consequence of crawling; literally true of worms, but not of serpents, except in so far as, like other animals, they may swallow soil with their food; it brings out more clearly the degraded kind of life to which the serpent was doomed. [Sometimes the locomotive power of the serpent, propelling itself in graceful curves, appears to give it superiority both in grace and power, rather than inferiority. "The serpent can outclimb the monkey, outswim the fish, outleap the zebra, outwrestle the athlete, and crush the tiger" (Richard Owen). But the silent, stealthy motion is naturally repulsive. "There are myriads lower than this, and more loathsome in the scale of being . . . but it is the strength of the base element that is so dreadful in the serpent; it is the very omnipotence of the earth. . . . It is a Divine hieroglyph of the demoniac power of the earth—of the entire earthly nature. As the bird is the clothed power of the air, so this is the clothed power of the dust; as the bird is the symbol of the spirit of life, so this of the grasp and sting of death." The whole characteristic and magnificent passage should by all means be read in Ruskin's *Queen of the Air*, p. 68, etc.] *And I will put enmity . . . and her seed.* The antipathy between man and the serpent is great. See the passages from the classics in Lange. In some parts of India the natives will not pass a serpent without killing it. But sharks and tigers are probably as much hated, though the language here employed supposes the serpent to be exceptional in this respect, and the narrative nowhere explains man's position of antagonism to so many others of the creatures. Enmity between man and any of the creatures is undoubtedly an important element in a cursed condition. It would appear as if the mention of enmity were here introduced for the sake of showing that the tempter, so far from ingratiating himself with the tempted, excites his hatred. This enmity was to be perpetual, *between thy seed and her seed*, and it was to be characterized by features appropriate to the combatants: *it shall bruise thy head, and thou shalt bruise his heel*, which denotes, not that the injury in the one case was to be fatal, in the other, not;—for the bite of a serpent on the heel is quite as likely to be fatal to man as a blow on the head is fatal to the serpent—but that the strife would be carried on openly and

Eve = mother of all life

16 shalt bruise his heel. Unto the woman he said, I will greatly
multiply thy sorrow and thy conception; in sorrow thou shalt
bring forth children; and thy desire *shall be* to thy husband,
17 and he shall rule over thee. And unto Adam he said, Because
thou hast hearkened unto the voice of thy wife, and hast
eaten of the tree, of which I commanded thee, saying, Thou
shalt not eat of it: cursed *is* the ground for thy sake; in
18 sorrow shalt thou eat *of* it all the days of thy life; thorns also
and thistles shall it bring forth to thee; and thou shalt eat the
19 herb of the field; in the sweat of thy face shalt thou eat
bread, till thou return unto the ground; for out of it wast
thou taken: for dust thou *art*, and unto dust shalt thou return.
20 And Adam called his wife's name Eve; because she was the

boldly by the man, stealthily and craftily by the serpent (cp. Gen. xlix. 17). That the serpent would have the worst of the long conflict results from the fact of its being cursed. Looking back upon this curse, and turning upon it the light of the Incarnation, we can read into its symbolical terms a large meaning which could not have previously been discerned. *The woman* next heard her doom. The outstanding evils of woman's life and lot presented themselves to the Hebrews under the heads here mentioned—the pain in, yet longing for childbearing, and her inferior position. And these are here referred to the first sin as their cause. The *man* is doomed to labour and death. Already (ii. 15) man was obliged to labour, but it was congenial, easy, and remunerative. Henceforth it was to be repellent, *in sorrow shalt . . . life;* unremunerative, *thorns and thistles it shall bring forth;* hard and toilsome, *in the sweat of thy face*, etc.; lifelong, *till thou return unto the ground* (Ps. xc. 10). [According to Hesiod (*Works and Days*, 43, 116), men in the earliest ages could by one day's labour provide food for a year; the ground yielded spontaneously and copiously; their death was like a falling asleep; but afterwards Jove hid far away the means of sustenance, so that man had to spend his whole time in seeking it. Quarry says, "Dislike to labour in due moderation is itself a sinful consequence of the fall; and the natural reluctance to excessive labour makes the necessity of it, which a state of society that is partly the result of sin has produced, a real punishment. The inequality in the amount of labour each has to perform, the differences in its kind, the discontent that each feels with the irksomeness of his own work, of which he is sensible, as compared with that of others, which he does not feel, and therefore does not think as great as that of his own labour, the difficulty so many find by their utmost labour to maintain their existence in a selfish and rapacious world—all these and many other effects of human sin have made the labour that would have been man's happiness in his innocence, and so often is his happiness now too in many ways, and at any rate conduces to or is necessary for his welfare, to be at the same time felt as a punishment, and actually to be so in many instances and in some respects."]

ADAM NAMES HIS WIFE.—20. He calls her *Eve* [Chavâh], *i.e.* Life, *because she was the mother of all living*, of course of all living human beings.

21 mother of all living. Unto Adam also and to his wife did the
22 Lord God make coats of skins, and clothed them. And the
Lord God said, Behold, the man is become as one of us, to
know good and evil: and now, lest he put forth his hand, and
23 take also of the tree of life, and eat, and live for ever: there-
fore the Lord God sent him forth from the garden of Eden, to
24 till the ground from whence he was taken. So he drove out
the man; and he placed at the east of the garden of Eden
cherubim, and a flaming sword which turned every way, to
keep the way of the tree of life.

[Singularly enough the Polynesians of Fakaafo have a tradition that the first man called his wife *Ivi*, a word which in their language means a *rib*.] Adam had already (ii. 22) called her *Isha*, a name suggested by her relation to himself. Her relation to posterity is suggested by the prospect of their own death (ver. 19), and by the mention of their children (ver. 16).

GOD CLOTHES ADAM AND EVE.—**21.** This provision of more sufficient clothing than fig leaves seems intended to convey the idea that the sense of shame was proper and would continue, and also that God meant still to care for man. The act serves as a good illustration of the real covering of man's shame by God as opposed to men's own attempts to provide fit covering (see Trench's *Sermon on Coats of Skins*).

MAN BANISHED FROM THE GARDEN.—**22–24.** By an unusually bold anthropomorphism God is represented as jealous of man's attaining some fuller resemblance to Himself: *the man is become as one of us*, that is, he is become, like the higher intelligences (see on ch. i. 26), *to know good and evil*. Among the heathen God is believed to be thus jealous (see Herodotus, *passim*); but here the anthropomorphic language may be supposed to express God's disapprobation of man's attempt to enlarge his experience and elevate his nature by disobedience. As death had been enounced as the penalty of disobedience, man is *sent forth from the garden of Eden, lest he should take of the tree of life, and eat and live for ever*. And to guard against his return, *to keep the way of the tree of life*, God placed *Cherubim and a flaming sword* at the one possible entrance. On the form of the cherubs and their resemblance to the griffins of Greek and Assyrian mythology, see Smith's *Dict.* Lenormant devotes the 3d chapter of his *Origines* to the cherubs and the sword. He shows that the Assyrians, between the 10th and 5th centuries B.C., used this word cherub (*kirub*) to denote the winged bulls with human heads which were placed at the gates of palaces as their guardians. They were clearly and universally understood to denote the genius of the place, the angels or powers invisible which were appointed to guard temple or palace or town, and prevent the entrance of those to whom entrance was forbidden. The rotating sword he believes to be equivalent to the Indian *tchakra* and the old Assyrian *littu*, a disc with sharp edges, and having a hole in the centre through which the fingers were passed, to impart to the weapon a whirling motion before it was launched. But Fox Talbot translates an account of a "sword which turned four ways . . a whirling thunderbolt, with double flames impossible to extinguish."

REMARKS.—1. The character of this narrative has been very accurately described by Martensen as "a combination of history and sacred symbolism, a figurative presentation of an actual event." This is the idea of the narrative which may be said to have gained greatest favour among believing critics. Thus Quarry calls it "a true history setting forth under an allegorical form undoubted facts." Laidlaw says that "in maintaining the real character of the narrative, we must be careful not to betray our position by insisting on a prosaic literalness of interpretation." Man's original innocence; his temptation, transgression, and punishment; the promise of deliverance—these may be truths and historical facts, although related in language which, by its pictorial vividness, is better calculated to instruct, and to lodge in the memory, than a strictly literal account of such transactions and events could have been. The serpent is throughout spoken of as the mere brute-serpent; he is compared in subtilty to the other beasts of the field, the punishment pronounced upon him is a punishment suitable and possible only to the actual serpent—not a word is said of any fallen angel or devil, but, throughout, it is the animal that crawls on the ground and is one of the ordinary brute creation that is referred to. Yet, without any difficulty, this representation was interpreted of "that old serpent, the devil and Satan." It was felt to be quite absurd to suppose that the great conflict of earth was to be between man and one of the lower animals; and accordingly, though the narrative speaks explicitly and solely of the literal serpent, it has always been interpreted as meaning some more spiritual and formidable enemy of mankind. It was recognised that the important matter to be gathered from the narrative was not that one of the beasts spoke and seduced man to sin, but that some evil power instilled into man's mind thoughts of suspicion and distrust of God and desires after a wider experience, and that thus man was led to sin. Similarly, it is found to be impossible to accept the full teaching of the narrative, unless we attach more than the literal meaning to the two trees of the garden.

It may be felt that there is thus introduced into the interpretation of the narrative some uncertainty, that every one is left to his own judgment as to what is literal and what has some deeper meaning. But this is quite as it should be. Such representations as are here given are fitted to suit all stages of mental and spiritual growth. Let the child read it, and the picture will never grow dull in its colours; and its sharpness of outline will help him to definite ideas which are radically true, and which expand with his own growth into some nearer approximation to the full truth. Let the devout man who has ranged through all science and history come back to this narrative, and he feels that he has here, better than anywhere else, the essential truth regarding the beginnings of man's tragical career upon earth.

["There is nothing uncertain or arbitrary in the explanations which arise with sufficient readiness from the passage itself. Enough of the historical facts are patent to suffice for all the moral and religious uses of such a narrative; nothing is told merely to gratify curiosity. The details that could only serve this end are withdrawn behind the veil of a mystical mode of representation. Such details of historical circumstance not being within the sphere of the writer's observation, or of his ordinary means of information, could only be known by a direct and immediate revelation, while yet, not being needful for any religious use, they are matters in regard to which revelation is not to be expected. The alternative of such a revelation of actual details would be the presenting the events of moral significance under the veil of a mystical representation, which should contain in itself sufficiently distinct

indications of the symbolical character of that representation, and of which the import should be sufficiently intelligible for all the moral and religious uses of the narrative. These conditions are beautifully and strikingly fulfilled in these chapters."—Quarry, p. 155.]

2. A very striking comparison of this narrative with the myth of Prometheus will be found in Symond's *Greek Poets*, 2d series, p. 115. References to other sources of information are given in Geikie's *Hours with the Bible*, pp. 126–129. Geikie has also collected from various mythologies the most striking analogies to this narrative. The tree with its fruit, the serpent, the tempted man and woman, appear in the mythological representations of Phœnicia, Scandinavia, and Assyria. The destroying of the serpent is familiar to Egyptian and Indian thought. [If possible, there should be shown to a class such pictures as are reproduced by Geikie, or by Macphail, *Monumental Witness to O. T. History*, Plates i., ii., iii.]

3. *In what sense was the Fall an advance?* "The only thing about that view which has reason is that self-determination must be a moral movement. We have above decided that moral indifference or equilibrium is not, according to Scripture, a thinkable view of man's original state, that a human being without moral quality is no such being as God could create. Yet, though we cannot start with moral indifference, though we posit original uprightness, the Scripture makes it sufficiently plain that there lay before man, in his primitive state, such a self-determining act or series of acts as would have led him out of moral childhood or pupilage into moral perfection and holy manhood. From this state of pupilage he would have emerged by self-denial and obedience. But it is true that he did emerge from it the wrong way by his act of self-assertion and transgression of law in the fall. There was a portion of truth in the tempter's plea, that there should be a gain of knowledge by disobedience. The idea of moral progress in Adam's case implied a self-determining act in the matter of the commandment. And the fall was such an act; it brought him at once out of the childlike *naïveté* of the paradisaic state. But so far is this from supporting the theory that evil enters as a necessary factor into human development, that it only rightly states the truth of which that theory is a perversion."—Laidlaw, 148.

1. *Give the N. T. passages in which reference is made to the symbolism of Eden.*
2. *How do you account for the serpent becoming the symbol of the healing art? and show in detail the fitness of the serpent to be a symbol of sin.*
3. *Verse* 15 *is sometimes called the "protevangelium." Explain the word, and show in what sense it is applicable here.*
4. *Trace through Scripture the symbol of the Cherub, and explain its use in each case.*
5. *Show how the various steps in the Temptation and its immediate consequences are reproduced in ordinary circumstances.*

CHAPTER IV. 1–24.—HISTORY OF CAIN AND HIS LINE.

1 AND Adam knew Eve his wife; and she conceived, and bare
2 Cain, and said, I have gotten a man from the Lord. And
she again bare his brother Abel. And Abel was a keeper of
3 sheep, but Cain was a tiller of the ground. And in process
of time it came to pass, that Cain brought of the fruit of the
4 ground an offering unto the Lord. And Abel, he also brought
of the firstlings of his flock, and of the fat thereof. And the
5 Lord had respect unto Abel and to his offering: but unto

The development of evil upon earth is traced in Cain's jealousy and murder of his brother. The origin of city life and of the arts, as well as of nomadic life, is traced.

CAIN'S MURDER OF HIS BROTHER.—**1–8.** *Cain, i.e.* **possession,** or **acquisition** [Kalisch compares the Greek names *Epictetus* and *Ctesias*]; explained by Eve in the words "I have gotten a man from the Lord," or, **I have gotten** [or, with Gesenius, **produced**] **a male child by the help of the Lord.** Luther and others translate "I have gotten a man, even Jehovah," as if Eve believed that this was *the* promised seed, the Incarnate God; an interpretation which cannot be tolerated. *And she again bare,* but not, as some suppose, at the same time, so that the two sons were twins. *Abel* [Hebel], **breath, nothingness, vanity** (though some consider it to be connected with the Assyrian *hablu*, a son). It is not said that Eve gave him this name, though it is possible that before his birth she had experienced so much of the emptiness of life as to prompt it; but it would rather seem as if the name were given in recognition of the brief life of Abel himself. *Abel was a keeper of sheep,* a new occupation; but for what purposes did he keep sheep? For clothing: possibly for food; but if so, this is a great advance upon the primitive condition. Cain tills the ground. The one brother chooses the more peaceful and emotional, the other the more active, occupation. The pastoral life seems always to have been held in higher esteem than the agricultural among the Hebrews. But the agricultural succeeds the pastoral in the order of civilisation. *And in process of time,* lit. **at the end of days,** *i.e.* when some time had expired after they had begun their occupations. *Cain brought . . . . an offering,* Heb. *minchah,* always in the law an unbloody sacrifice, opposed to *zebach;* but here used of Abel's offering also. The narrative leaves us to suppose that the offerings were spontaneous, the natural tribute felt to be due to God. In all nations there has sprung up the habit of offering sacrifices, "which are, in their most general acceptation, gifts by means of which man tries to make good his imperfect consecration of himself to God, who is his lawful Lord" (Archb. Thomson, *Atoning Work of Christ,* p. 30). *The Lord had respect unto Abel . . . .* How the acceptance of the one and the rejection of the other was manifested we are not informed. A common idea has been that fire from heaven fell on the accepted offering (cp. 1 Kings xviii. 38). This could scarcely be the ordinary normal sign. Subsequent prosperity and feelings of peace were enough to suggest to primitive men that they were in God's favour. The reason of the rejection of Cain's offering was that he had not been "doing well," ver. 7. ["It would be strange if the gods

Cain and to his offering he had not respect. And Cain was
6 very wroth, and his countenance fell. And the Lord said
unto Cain, Why art thou wroth? and why is thy countenance
7 fallen? If thou doest well, shalt thou not be accepted? and
if thou doest not well, sin lieth at the door. And unto thee
8 *shall be* his desire, and thou shalt rule over him. And Cain
talked with Abel his brother: and it came to pass, when they
were in the field, that Cain rose up against Abel his brother,
9 and slew him. And the Lord said unto Cain, Where *is* Abel
thy brother? And he said, I know not: *am* I my brother's
10 keeper? And he said, What hast thou done? the voice of
11 thy brother's blood crieth unto me from the ground. And
now *art* thou cursed from the earth, which hath opened her

looked to gifts and sacrifices and not to the soul," Plato, *Alcib.* ii. 149 E.] Notice that the offering is secondary: *Abel and his offering, Cain and his offering;* the man and his state of spirit are the important elements. *Cain was very wroth*, angry both with God and his brother. [Those who do not serve God hate him who does, "because they cannot help wishing that they were like him, yet they have no intention of imitating him, and this makes them jealous and envious. Instead of being angry with themselves, they are angry with him."—Newman, *Serm.* viii. 143.] God sees the anger of Cain and whither it tends, and remonstrates with him; ver. 6, *the Lord said unto Cain . . . . why is thy countenance fallen? If thou doest well, shalt thou not be accepted*, or rather, **is there not lifting up**, that is, of thy countenance; be not gloomy and angry as if you had a partial God to deal with, but do right and cherish loving thoughts, and your face will be bright and open. But *if thou doest not well, sin lieth at the door*, if you cherish your present feelings and do not humbly repent, sin lies in wait for you so that you cannot go out without meeting it—*unto thee*, or **towards thee is his desire**, that is, sin, like a beast of prey, thirsts for your blood, **but thou shouldst rule over him**, thou shouldst resist, mastering your own evil spirit and so defeating sin. But Cain did not take heed. He *talked with Abel*, or rather, **said it to Abel**, repeated to Abel what God had said to him, which is improbable, unless the last half of ver. 7 be interpreted of Abel and not of sin. Wright prefers to insert the words "Let us go into the field," the reading adopted by the Samaritan MS., the LXX., the Vulgate, etc.

JUDGMENT OF THE FRATRICIDE.—9–16. *The voice of thy brother's blood crieth.* Among the ancient Arabs it was believed that if a man had been murdered his spirit hovered over the grave in the form of an owl, crying, "Give me drink," until the murderer's blood was shed. The idea of a sin or crime crying to heaven is common in Scripture, Gen. xviii. 20, etc. In Heb. xii. 24 the blood of Christ is represented as crying more loudly for mercy than that of Abel had cried for vengeance. *Now art thou cursed from the earth*, apparently equivalent to, cursed in this form of banishment from the place where this crime has been committed; but with the underlying idea of the curse proceeding from the earth which had received his brother's blood. The earth is represented as more humane than Cain and as hiding

12 mouth to receive thy brother's blood from thy hand; when
thou tillest the ground, it shall not henceforth yield unto thee
her strength; a fugitive and a vagabond shalt thou be in the
13 earth. And Cain said unto the Lord, My punishment *is*
14 greater than I can bear. Behold, thou hast driven me out
this day from the face of the earth; and from thy face shall
I be hid; and I shall be a fugitive and a vagabond in the
earth; and it shall come to pass, *that* every one that findeth
15 me shall slay me. And the Lord said unto him, Therefore
whosoever slayeth Cain, vengeance shall be taken on him
sevenfold. And the Lord set a mark upon Cain, lest any
16 finding him should kill him. And Cain went out from the
presence of the Lord, and dwelt in the land of Nod, on the

from men's sight the horrible signs of fratricide. The earth was not only to refuse her fruit, but even a resting-place to Cain. He was to be driven about by his sense of guilt. [Nowhere is the murderer's misery so well delineated as in Hood's *Dream of Eugene Aram.*] This, Cain felt, was *greater than he could bear.* There is not a word of shame or sorrow, only of complaint such as might induce God to lessen his punishment. His own criminality prompts him to fear the violence of others; *every one that findeth me shall slay me.* Delitzsch says that the murderer sees himself surrounded on all hands by avenging spirits, and so Cain's imagination peoples the uninhabited earth. Others see evidence here (and elsewhere) of the existence of a pre-Adamite race. *Therefore* (said the Lord), because there is justice in Cain's anxiety, and because interminable blood-revenge is not to be countenanced, he receives a special protection: *whosoever slayeth Cain . . . . and the Lord set a mark upon Cain;* or, as other translators prefer, **gave a sign to Cain.** It is difficult to conceive of any visible mark which should warn men not to touch Cain, and a mark which should merely identify him would of course be rather a danger than a benefit. An interesting parallel occurs in the *Laws of Menu*, which enjoin branding as a punishment of certain crimes:—

> "Let them wander over the earth;
> Branded with indelible marks,
> They shall be abandoned by father and mother,
> Treated by none with affection;
> Received by none with respect."

16. *Nod* means **wandering, unsettled,** an appropriate name for the land of the sinner, who has lost his true settlement in his Father's presence and love. No known land is now called by this name. The Vulgate takes the word as an adjective, "dwelt in the land as a wanderer." But our version is correct.

REMARKS.—1. The curse of sin appears as directly inflicted by the sinner himself. The first death is by the hand of man, by sin. As if to show that death is from sin rather than from God, the first death is a murder, a transgression of the law of God.

2. Sacrifices were intended to be the embodiment and expression of a

17 east of Eden. And Cain knew his wife; and she conceived,
and bare Enoch: and he builded a city, and called the name
18 of the city, after the name of his son, Enoch. And unto
Enoch was born Irad: and Irad begat Mehujael: and Mehu-
19 jael begat Methusael: and Methusael begat Lamech. And
Lamech took unto him two wives: the name of the one *was*
20 Adah, and the name of the other Zillah. And Adah bare

state of feeling towards God, of a submission or offering of men's selves to God, of a return to that right relation which ought ever to subsist between creature and Creator. Christ's sacrifice is valid for us when it is that outward thing which best expresses our feeling towards God, and through which we offer ourselves to God.

1. *Name some races or tribes who neither keep sheep nor till the ground. How do they subsist?*
2. *What was Cain's motive in killing Abel?*
3. *Explain ver. 7; and also explain in what sense it is true that the acceptance of the offering depends on the acceptance of the offerer.*
4. *Why was Cain not put to death?*
5. *What allusions are made to Abel's death in the N. T.?*
6. *Explain the expression: "the blood of sprinkling, that speaketh better things than that of Abel."*
7. *What is the derivation of* rival? *why do brothers so often quarrel?*
8. *Learn and criticise:—*

> "Oh! thou dead
> And everlasting witness! whose unsinking
> Blood darkens earth and heaven! what thou now art
> I know not: but if thou seest what I am,
> I think thou wilt forgive him whom his God
> Can ne'er forgive, nor his own soul."

CAIN'S DESCENDANTS.—17-24. *And Cain . . . . bare Enoch*, a name meaning **dedication** or **initiation**, as if Cain saw in his son a new starting-point for the race. Cut off from the old stock, he will begin afresh (cp. Napoleon's vowing he would found a family, if not himself of great lineage). He also *builded a city*, or, as the LXX. translate, he **was building**, he employed himself in building. The city would not be large and magnificent (as described by Macaulay, *Marriage of Tirzah*), but a collection of huts surrounded by a hedge would be the beginning whence all social law and government were to develop. The inhabitants are suggested in ver. 18. On the names in this verse see notes on next section. In the seventh from Adam there is a culmination of the characteristics of Cain's line. *Lamech . . . . two wives*, mentioned not with reprobation, possibly as an evidence of his power, but chiefly to account for what follows. Their names were *Adah* and *Zillah*, meaning **Light** and **Shadow**. To find in these names a mythological suggestion, or evidence of a great advance in the estimate of women, is to overstrain their significance. The line of Cain terminates in a family of genius. The arts which perfect and adorn life are ascribed to this line, but not in order to brand these arts as of evil origin. The same arts may have been invented in the other line; but of such invention there was no tradition.

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Jabal: he was the father of such as dwell in tents, and *of*
21 *such as have* cattle. And his brother's name *was* Jubal: he
was the father of all such as handle the harp and organ.
22 And Zillah, she also bare Tubal-cain, an instructor of every
artificer in brass and iron: and the sister of Tubal-cain *was*
23 Naamah. And Lamech said unto his wives, Adah and
Zillah, hear my voice; ye wives of Lamech, hearken unto my
speech: for I have slain a man to my wounding, and a young
24 man to my hurt: if Cain shall be avenged sevenfold, truly
25 Lamech seventy and sevenfold. And Adam knew his wife

The two arts, cattle-tending and music, which are associated in Greek mythology (cp. Apollo and Pan), are here assigned to brothers, sprung of one mother: *Adah bare Jabal . . . . and Jubal.* Jabal's employment was an advance upon Abel's. He kept *cattle;* not only sheep, but oxen and possibly camels and asses (cp. Ex. ix. 3, Knobel). He was also *the father of such as dwell in tents.* He was the first to whom it occurred, I can carry my house with me and regulate its position and movements, and not it mine. I need not return every night this long weary way from the pastures, but may live wherever streams run cool and grass is green. He thus learned to traverse long distances, and initiated migration, commerce, adventure. *Jubal . . . . harp and organ,* lyre and pipe, stringed and wind instruments. He made material things the organ and instrument of his ideas and feelings. This idea would be everywhere applied. If the matter of the dumb world could *sing* for men, what might it not be made to do for them? *Tubal-Cain,* brass-smith. "So faithfully is everything perpetuated in the East that the blacksmith of the village Gubbata-ez-zetun . . . . called the iron splinters struck off while working at his forge, *tubal*" (Delitzsch, *Jewish Artisan Life,* p. 43), cp. also Ezek. xxvii. 13. Ewald thinks all the three brothers names are derived from one root, meaning *to produce;* and that they are so called as the children of the new age; though he admits that Jabal's name may mean increase, and that Jubal's may suggest *Jubel* or *Jobel,* loud crashing music. His reference to the supposed analogy of the Indian castes is quite out of place. So also is the attempt of others to identify these three brothers with any of the deities of polytheistic races. It is characteristic of this Semitic record that it ascribes these inventions not to gods or demigods, but to human beings. This is the distinctive and instructive feature in the record. Their sister's name, *Naamah,* pleasant, is found in the register because her influence was felt in the race. Possibly she was the occasion of her father's deed of blood. The traditions regarding her are given in Lenormant's *Origines,* p. 200. Those who wish to compare this account of the origin of the arts with that accepted by other nations, will find material for doing so in Cory's *Ancient Fragments,* pp. 6–10; Lenormant's *Origines,* p. 194; Æschylus, *Prom. Vinct.* vers. 447–471.

23. Lamech's rhythmical utterance, probably thrown into this form by an early and poetical narrator, may be rendered: I have slain a man for wounding me, a young man for hurting me. If Cain shall be avenged sevenfold, surely Lamech seventy and seven fold. I take vengeance for myself with these good weapons my son has forged for me: he has furnished me with means of defence and vengeance many times more effective

again; and she bare a son, and called his name Seth: for God, *said she*, hath appointed me another seed instead of
26 Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

than God's defence of Cain. [The account given in the Talmud is that Lamech, as he grew old, became blind, and was led out to hunt by Tubal-Cain, who directed his father's arrow towards what he supposed to be a wild beast moving in the thicket. Lamech let the arrow fly and killed Cain. On discovering his mistake, he struck his hands wildly together, and so killed Tubal-Cain, who was standing close to him. Upbraided by his wives for these disasters, he utters the words of the text.]

Having concluded his account of Cain's line, the author might have passed at once to the genealogical table of chap. v.; but there are two points omitted in that table which, he considers, require insertion. These are—(1) that *instead of Abel, another seed was appointed* to Eve, who, because thus set, or appointed, was called *Seth*, so that the whole race did not forsake God's presence when Cain forsook it. And (2) in the time of Seth's son, *Enos* (weak, frail man), *men began to call upon the name of Jehovah;* this was the noteworthy institution which the Sethites originated. As arts began in the other line, religion, or at least stated social worship, began in the line of Seth

CHAPTER V. 1–VI. 8.—From Adam to Noah in the Line of Seth.

1 This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
2 male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name
4 Seth: and the days of Adam after he had begotten Seth were
5 eight hundred years: and he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty

Genealogical Register.—1–32. Having no great events to record between the Creation and the Flood, the Elohistic author spans the interval with this register. The formula with which each patriarch is introduced and dismissed is as unvarying as if it were a printed schedule. Only twice is the monotony broken, ver. 24 and ver. 29. Yet no chapter in the Bible is more difficult to give an intelligible account of. Two features of it are especially noteworthy: (1) the resemblance of this Sethite genealogy to that of the Cainites; and (2) the length of life ascribed to these antediluvians.

6 years: and he died. And Seth lived an hundred and five
7 years, and begat Enos: and Seth lived after he begat Enos
eight hundred and seven years, and begat sons and daughters:
8 and all the days of Seth were nine hundred and twelve years:
9 and he died. And Enos lived ninety years, and begat Cainan:
10 and Enos lived after he begat Cainan eight hundred and
11 fifteen years, and begat sons and daughters: and all the days
of Enos were nine hundred and five years: and he died.
12 And Cainan lived seventy years, and begat Mahalaleel:
13 and Cainan lived after he begat Mahalaleel eight hundred
14 and forty years, and begat sons and daughters: and all the
days of Cainan were nine hundred and ten years; and he

(1.) RESEMBLANCE OF THE TWO GENEALOGIES.—This will most readily be seen if they are tabulated before the eye thus:—

Adam.	**Adam.**
	Seth.
	Enos.
Cain.	**Cainan.**
Enoch.	Mahalaleel.
Irad.	Jared.
Mehujael.	Enoch.
Methusael.	Methuselah.
Lamech.	Lamech.
	Noah.
Jabal, Jubal, Tubal.	Shem, Ham, Japheth.

(*a*) Here it is plain that the numbers three, seven, and ten play a conspicuous part in both genealogies. In the Cainite line there are seven names in the direct line, and the last of these names branches into three. In the Sethite line there are ten names, the last of which is succeeded by three representatives. It is remarkable that the races which trace their history into the remotest past agree with almost unbroken unanimity in telling of ten primitive kings, or demigods, or heroes. The Chinese tell of ten semi-divine emperors preceding historic times. The Indians, the Iranians, the Armenians, the Assyrians, and others, all cleave to this number ten. The reason of their doing so is apparently the circumstance that among primitive peoples ten is the number of completeness. Traditional names were more easily remembered when they could be counted on the fingers. This idea of *ten* survived into days when numbers were skilfully handled. Berosus, writing the early history of the Chaldæans, names the kings who reigned before Xisuthrus, in whose days the Flood happened; and he concludes with the words: "So the sum total of all the kings is ten; and the period which they collectively reigned amounts to 120 sari"—a sarus equals 3600 years (Cory's *Ancient Fragments*, p. 52).

(*b*) It is further apparent that there is a similarity between the names of the two lines. What language was spoken before the Flood is not known. The names in this register are in Hebrew, and from this circumstance Lenormant concludes that "they are significant appellations combined in such a manner that each one, by the meaning which it presents, expresses an

15 died. And Mahalaleel lived sixty and five years, and begat
16 Jared: and Mahalaleel lived after he begat Jared eight hun-
17 dred and thirty years, and begat sons and daughters: and all
the days of Mahalaleel were eight hundred ninety and five
18 years: and he died. And Jared lived an hundred sixty and
19 two years, and he begat Enoch: and Jared lived after he
begat Enoch eight hundred years, and begat sons and
20 daughters: and all the days of Jared were nine hundred sixty
21 and two years: and he died. And Enoch lived sixty and five
22 years, and begat Methuselah: and Enoch walked with God
after he begat Methuselah three hundred years, and begat
23 sons and daughters: and all the days of Enoch were three

idea which was intended to be attached to such and such a stage of either genealogy." But these stages, with such light as we yet have, cannot be clearly defined. It is plain, however, that the superficial resemblances in the names of the opposed lines are intended to make the real differences more striking. The similar names are seen to have dissimilar meanings. Thus Cain's *Irad* means *fugitive*, while Seth's *Jared* has the happier significance of *service* or *descent*. In the one line *Mehujael*, *smitten of God*, corresponds to the *Mahalaleel* of the other line, which means *praise of God*; and so on. The contrast between the two Enochs and the two Lamechs is obvious. In reading these parallel lists of names it should be kept in view that by the time of Noah the population must have been enormous, and very widely scattered. The key to the meaning and connection of these names will probably be found where Lenormant seeks it, in the cosmical theories of the Chaldæans.

(2.) LONGEVITY OF THE ANTEDILUVIANS.—"There is a large amount of consentient tradition to the effect that the life of man was originally far more prolonged than it is at present, extending to at least several hundreds of years. The Babylonians, Egyptians, and Chinese exaggerated these hundreds into thousands. The Greeks and Romans, with more moderation, limited human life within 1000 or 800 years. The Hindoos still further shortened the term. Their books taught that in the first age of the world man was free from diseases, and lived ordinarily 400 years; in the second age the term of life was reduced from 400 to 300; in the third it became 200; and in the fourth and last it was brought down to 100. [Cp. the similar decrease frequently alluded to in the Bible.] So certain did the fact appear to the Chinese, that an emperor who wrote a medical work proposed an inquiry into the reasons why the ancients attained to so much more advanced an age than the moderns" (Rawlinson, *Hist. Illustr.* p. 14). Josephus (*Antiq.* I. iii. 9) appeals to a number of these consentient traditions, and argues for the longevity of the antediluvians on the ground that food was then more nourishing, and also that God saw they were usefully employed in astronomical calculations which they could more successfully carry out if allowed to live 600 years, that being the period in which a great year is completed. Josephus had no doubt that the writer meant that individuals actually lived for hundreds of years.

24 hundred sixty and five years: and Enoch walked with God:
25 and he *was* not; for God took him. And Methuselah lived
an hundred eighty and seven years, and begat Lamech:
26 and Methuselah lived after he begat Lamech seven hundred
27 eighty and two years, and begat sons and daughters: and all
the days of Methuselah were nine hundred sixty and nine
28 years: and he died. And Lamech lived an hundred eighty
29 and two years, and begat a son: and he called his name
Noah, saying, This *same* shall comfort us concerning our work
and toil of our hands, because of the ground which the Lord
30 hath cursed. And Lamech lived after he begat Noah five
hundred ninety and five years, and begat sons and daughters:

Physiologists, however, tell us that such longevity is impossible. Accordingly numerous evasions of the obvious meaning of the writer have been sought. It has been said that not individuals but races or tribes are meant; or, that we have here a mere abstract of the complete genealogy; or, that by years a much shorter period is meant; or, that mistakes have crept in—all which evasions are futile. It is plain that the register assigns enormous longevity to individuals. To say that such longevity is *absolutely* impossible is surely unwarranted; but rather than believe in a change of the human constitution which might shatter the physiological argument for the unity of the species, it seems preferable to suppose that under these numbers there lies some Chaldæan mystery which we can no longer fathom. For, of course, the mere affirmation that time is necessarily exaggerated among races who possess no records, and whose monotonous existence is marked by no great events, affords no key to the method by which the years have been distributed among the persons named in this register. [Lenormant believes this register to be a reflection of the Chaldæan tradition in which they expressed the phases of the solar revolution. He endeavours to establish a harmony between the names contained in it and the cycle of the gods of the months; adding, that in Genesis, the evolution of nature "passes into the spiritual sphere, and becomes the occasion of the most exalted teaching. The symbolical dress remains the same; but instead of covering, as with the Chaldæans, naturalistic myths, it is the figurative covering of truths of the moral order, freed from all coarse admixture with the physical order. The inspired writers here, as throughout the opening chapters of Genesis, have set the first example of the precept formulated by St. Basil; they have taken the golden vessels of the Gentiles to make them serve for the worship of the true God."]

Very possibly the author of Genesis did not attach the same importance as we do to the particular statements of the genealogical table, but inserted it as the commonly-received method of bridging the interval between the Creation and the Flood. It is obvious, that by adding together the ages of these antediluvians at the birth of their respective heirs, we get the whole term of years elapsing between the Creation and the birth of Shem. Adding one hundred years, which Shem had lived before the Flood came, we have the length of time that elapsed between the Creation and the Flood. According to the Hebrew text and our version this is a period of 1656 years; but the LXX., by increasing the number of years which elapsed before the birth of some of the

31 and all the days of Lamech were seven hundred seventy and
32 seven years: and he died. And Noah was five hundred years
old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI. 1 And it came to pass, when men began to multiply
on the face of the earth, and daughters were born unto them,
2 that the sons of God saw the daughters of men that they
were fair; and they took them wives of all which they chose.

heirs (not necessarily the first-born children), make out a total of 2262 (or 2242) years.

Whatever chronology we adopt, these genealogies convey the impression of an immense antediluvian population stretching back through unrecorded periods. The very monotony of the formula, "he begat sons and daughters, and he died," seems to tell of endless cycles of existence stirred by no great events, measured by no important changes, but generation following generation like the trees of the primeval forests.

THE EARTH BY UNNATURAL AND MONSTROUS CORRUPTION BECOMES RIPE FOR PUNISHMENT (CH. VI. 1–8).

The Jehovist paves the way for introducing the story of the Flood by showing the crying need of Divine interference. The Elohist accounts for the same catastrophe in much simpler language, vers. 11–13. With almost unbroken uniformity, the races which preserve a tradition of the Flood ascribe it to the anger of the heavenly powers at the wickedness and violence of the earth's inhabitants. "The connection between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race is more intimate and natural than might at first be imagined" (Lyell's *Prin. of Geology*, i. 13).

1. *When men began to multiply*, an era not further defined. *Men* is used in its most general sense, the race, including both Sethites and Cainites. *Daughters were born unto them, i.e.* to men of both the great lines. These *daughters of men*, born to Sethites and Cainites alike, were seen by the *sons of God*, a new and distinctive title, used for the sake of contrast to the *daughters of men* and to designate *sons* not born of men; in other words, angels. This is the Jehovist's way of accounting for the monstrous wickedness of the antediluvians. This is his way of teaching his contemporaries that at the root of this wickedness there was a superhuman, angelic influence. But expositors have been most unwilling to accept this obvious and natural interpretation. Other interpretations have therefore been proposed, as (1) that by the *sons of God*, the sons of Seth are meant; and that these men belonging to the godly line were ensnared by the attractions of the line of Cain. But the words do not yield any such sense. The two expressions, *sons of God* and *daughters of men*, are mutually exclusive and contrasted; and the expression, *daughters of men*, includes all women—women of both lines. Besides, the production of mighty men of renown is not accounted for by marriages between godly and ungodly people. (2) The author of "*The Genesis of Earth and Man*" has very ingeniously advocated the opinion that the *sons of God* are sons or servants of the gods—that is, idolaters or worshippers of other gods than Jehovah. These idolaters are supposed to have belonged to some non-Adamic race. This interpretation is worth mentioning only on

3 And the Lord said, My Spirit shall not always strive with man,
for that he also *is* flesh: yet his days shall be an hundred and
4 twenty years. There were giants in the earth in those days;
and also after that, when the sons of God came in unto the
daughters of men, and they bare *children* to them, the same
5 *became* mighty men which *were* of old, men of renown. And
God saw that the wickedness of man *was* great in the earth,
and *that* every imagination of the thoughts of his heart *was*
6 only evil continually And it repented the Lord that he had

account of the stimulating and enlightening arguments with which the author strives to give it currency. But the mass of modern interpreters—even Kurtz, Delitzsch, Hofmann, and Baumgarten—admit that the sense given above is the plain sense of the words. In support of this view, that the term *sons of God* means here, as in Job i. 6, ii. 1, etc., **the angels**, it may be urged (1) that this is the ordinary meaning of the words (cp. Job xxxviii. 7; Ps. xxix. 1, lxxxix. 7); (2) that the daughters of men mentioned in ver. 2 are the same as those mentioned in ver. 1, and therefore cannot be restricted to the line of Cain: that they are therefore set in contrast to what is not human; (3) that the results of these marriages are described as abnormal; (4) that not only Philo (*Quæst. de Gigant.*), Josephus (*Antiq.* I. iii.), the *Book of Enoch*, and other apocryphal writings expressly affirm this interpretation, but even Jude (vers. 6, 7) evidently understood that angels were here referred to; (5) that almost every nation has a similar tradition. *They took them wives of all whom they chose*, a promiscuous, unregulated intercourse.

3. *My Spirit shall not always strive*, that is, the vital principle communicated to man by God (ch. ii. 7) shall not animate him for ever, for he also (like the other creatures) is flesh. The word translated *strive* has perhaps the meaning be **humbled**, and may allude to the degradation of a divinely-given life when made subservient to fleshly desires and tendencies. But though man is not to be immortal, nor to have his life maintained to extreme longevity, *yet his days shall be* 120 *years*. This is sometimes understood as meaning there shall be given time for repentance—a respite of 120 years.

4. *There were giants*, lit. **Nephilim**, a word of doubtful derivation, translated by our version and the LXX. by *giants*, probably because in Num. xiii. 33 the Nephilim are described as gigantic. These Nephilim existed before the marriages of the sons of God with the daughters of men. The results of these marriages the writer now—after this parenthetical notice of the giants—proceeds to relate: *and also, after that, when . . . they bare children to them, the same* became *mighty men, which were of old, men of renown;* or, **these are the heroes of antiquity, the renowned**: a form of expression which some consider to be a way of alluding to a tradition the writer does not care to guarantee,—"These are the men who are popularly called the heroes, and about whom the well-known stories are told." [Plato's *Cratylus*, p. 398, may be compared: "Do you not know that the heroes are demigods? . . . All of them sprang either from the love of a god for a mortal woman, or of a mortal man for a goddess."] *And God*, better, **Jehovah**, or, **the Lord** *saw . . . only evil continually. And it repented the Lord. . .* A strongly anthropomorphic

made man on the earth, and it grieved him at his heart.
7 And the Lord said, I will destroy man whom I have created
from the face of the earth; both man, and beast, and the
creeping thing, and the fowls of the air; for it repenteth me
8 that I have made them. But Noah found grace in the eyes
of the Lord.

expression, characteristic of the Jehovist, cp. chap. ii. and iii. It seems idle to object to such expressions on the ground that, as God is unknowable, it degrades Him to speak or think of Him as a magnified man. The alternative is a practical one. If, by ridding our minds of all anthropomorphic ideas, and refusing to think of God as feeling, thinking, acting in some such way as men do, we could thereby reach a practically higher conception of Him—a conception which would dispose us to worship Him more devoutly, and serve Him more faithfully, then we might do so; but if the result of ridding our minds of such ideas be that we cease to think of Him at all, or only as a dead impersonal force, then certainly this is to reach not a higher, but a lower conception of Him.

8. *But Noah* . . Amidst the universal doom one man *found grace*. The favour of the Lord was not wholly undeserved, chap. vii. 1 (and cp. vi. 9); yet it was *grace*. Of a purpose to preserve the race nothing is here said.

CHAPTER VI. 9–IX. 29.—THE GENERATIONS OF NOAH.

9 THESE *are* the generations of Noah: Noah was a just
man *and* perfect in his generations, *and* Noah walked
10 with God. And Noah begat three sons, Shem, Ham, and
11 Japheth. The earth also was corrupt before God, and the
12 earth was filled with violence. And God looked upon the
earth, and, behold, it was corrupt: for all flesh had corrupted

This section may most conveniently be divided into four chapters: (1) The preparation for the Flood, chap. vi. 9–vii. 16. (2) The prevalence of the Flood, chap. vii. 17–viii. 14. (3) Noah's exit from the ark, and God's covenant with him, chap. viii. 15–ix. 17. (4) The subsequent history of Noah, chap. ix. 18–29.—The Flood has so large a space allotted to it, not merely because of the magnitude of the catastrophe, but also because it is a very distinct landmark in the history. After the Flood a new state of things is introduced, characterized by the covenant, and accompanying laws given to Noah, and which prepare the way for the more complete Sinaitic covenant and legislation. Peter compares it to regeneration (1 Pet. iii. 21), as if, the old sinful world being destroyed, a new and spiritually-born world emerged from the watery grave.

The various traditions of the Flood are given by Lenormant in the 8th chapter of his *Origines* (or *Contemp. Rev.* for Nov. 1879); and after a careful and critical analysis he concludes that the story of the Deluge is "a universal

13 his way upon the earth. And God said unto Noah, The end
of all flesh is come before me; for the earth is filled with
violence through them; and, behold, I will destroy them with
14 the earth. Make thee an ark of gopher wood; rooms shalt

tradition among all branches of the human race with the one exception of the black. Now a recollection thus precise and concordant cannot be a myth voluntarily invented. No religious or cosmogonic myth presents this character of universality. It must arise from the reminiscence of a real and terrible event, so powerfully impressing the first ancestors of our race, as never to have been forgotten by their descendants. This cataclysm must have occurred near the first cradle of mankind, and before the dispersion of the families from which the principal races were to spring; for it would be at once improbable and uncritical to admit that at as many different points of the globe as we should have to assume in order to explain the wide spread of these traditions, local phenomena so exactly alike should have occurred, their memory having assumed an identical form, and presenting circumstances that need not necessarily have occurred to the mind in such cases." He means such particulars as the sending out of the birds, and the exact number of the saved. The tradition which shows the most striking affinity to the biblical story is the Chaldæo-Babylonian. Of this there are two forms—that given by Berosus, which may be read in Cory's *Fragments;* and that given in the tablets recovered by the late George Smith. These tablets are copies from an original which is believed to date from the 17th or 18th century B.C. (translations of these are given by Lenormant and in Smith's *Chaldæan Genesis*, and should by all means be read). This Chaldæan tradition and the biblical narrative are plainly drawn from a common source; the Chaldæan is, however, in a corrupted form and probably of considerably later date.

In the biblical narrative itself there is an amalgamation of two separate accounts. These are so distinct from one another that they can be dissected out with tolerable precision. The Elohistic narrative will be found printed by itself in Colenso's *Lectures on the Pent.;* and both narratives are very conveniently printed in parallel columns by Colenso's critic, Quarry, whose extremely suggestive book on Genesis is far too little used. The Elohistic narrative is complete in itself, and may be pieced together from the following passages: chap. vi. 9–22, vii. 6, 11, 13–16*a*, 18–22, 24, viii. 1, 2*a*, 3*b*–5, 13*a*, 14–19, ix. 1–17. The remainder consists of parts of the Jehovistic narrative, with a few clauses added by the compiler. The main differences between these two narratives are: (1) That the Elohist represents God as commanding Noah to take into the ark one pair of every kind of creature (vi. 19); whereas the Jehovist (vii. 2) tells us that this only applied to unclean beasts, while of the clean seven of each sex were to be preserved. (2) Again, according to the Elohist, the Flood lasted a whole year, the waters prevail for 150 days, and then only slowly begin to abate. According to the Jehovist, the waters prevail for forty days, and then abate. It would appear as if the compiler recognised both traditions as sacred, and sought to preserve both by composing his own narrative of the two.

PREPARATIONS FOR THE FLOOD (CHAP. VI. 9–VII. 16).

INSTRUCTIONS FOR BUILDING THE ARK.—**14–16.** It was to be an **ark**; not a ship (because not sailing power but only abundant storage and steadiness

thou make in the ark, and shalt pitch it within and without
15 with pitch. And this *is the fashion* which thou shalt make it
of: The length of the ark *shall be* three hundred cubits, the
breadth of it fifty cubits, and the height of it thirty cubits.
16 A window shalt thou make to the ark, and in a cubit shalt
thou finish it above; and the door of the ark shalt thou set
in the side thereof; *with* lower, second, and third *stories* shalt
17 thou make it. And, behold, I, even I, do bring a flood of
waters upon the earth, to destroy all flesh, wherein *is* the
breath of life, from under heaven; *and* every thing that *is* in
18 the earth shall die. But with thee will I establish my cove-
nant; and thou shalt come into the ark, thou, and thy sons,

in the water were required), but a floating house or box, made of *gopher* (probably cypress) wood, and rendered thoroughly water-tight by being covered with bitumen within and without. It was to be divided into compartments (*rooms*, lit. nests), for the more convenient distribution of the various animals; and these rooms were to be in three tiers, one above the other, *in lower, second, and third stories*. The entire structure was to be 300 cubits long, 50 broad, and 30 high; or, taking the cubit as equal to 21 inches, 525 feet long, 87 feet 6 inches broad, and 52 feet 6 inches in height. The *Great Eastern* is 680 feet long, 83 broad, and 58 deep. Ten buildings the size of Solomon's temple could have been stowed away in the ark. The proportions have been tested. Peter Jansen, a Dutchman, had a ship built of the same proportions, though on a smaller scale, and found it well adapted for freightage. The only difficulties regarding the construction are those connected with the ventilation, the lighting, and the sewage. Obviously much is left to natural skill and necessary contrivance. But regarding the lighting, instruction is given, but in a form somewhat obscure: *a window shalt thou make to the ark, and in a cubit shalt thou finish it above*. The size, material, and position of the window are all difficult to understand. In the side of the ark a window would only have given light to one compartment of one story. It must, therefore, have either been in the end or in the roof; unless the word signifies not one *window*, but generally means of lighting, in which case we are left to suppose any contrivance for lighting we please, such as a double ridge for the roof with protected openings for light and air under the ridge, and extending the whole length of the Ark. [The word translated "window" in viii. 6 is a different word, but as it is defined by the clause "which he had made," we must suppose it to have been one small section of the entire contrivance for lighting—a small trap-door which could be opened and shut at pleasure. The Babylonian account suggests that the roof was to terminate in a narrow ridge 1-50th of the ark's width.]

INSTRUCTIONS REGARDING THE USE OF THE ARK. — 17-22. God announces to Noah His intention to bring a flood of waters upon the earth to destroy every living thing save those which were to be preserved in the ark. *Thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee;* no mention is made of any children, but this scarcely forbids our supposing that children had already been born to one or other of the sons,

19 and thy wife, and thy sons' wives with thee. And of every
living thing of all flesh, two of every *sort* shalt thou bring
into the ark, to keep *them* alive with thee; they shall be male
20 and female. Of fowls after their kind, and of cattle after their
kind, of every creeping thing of the earth after his kind, two
21 of every *sort* shall come unto thee, to keep *them* alive. And
take thou unto thee of all food that is eaten, and thou shalt
gather *it* to thee; and it shall be for food for thee, and for
22 them. Thus did Noah; according to all that God com-
manded him, so did he.

CHAP. VII. 1. And the Lord said unto Noah, Come thou and all
thy house into the ark: for thee have I seen righteous before
2 me in this generation. Of every clean beast thou shalt take
to thee by sevens, the male and his female: and of beasts
3 that *are* not clean by two, the male and his female. Of fowls
also of the air by sevens, the male and the female; to keep
4 seed alive upon the face of all the earth. For yet seven
days, and I will cause it to rain upon the earth forty days
and forty nights; and every living substance that I have made
5 will I destroy from off the face of the earth. And Noah did
6 according unto all that the Lord commanded him. And
Noah *was* six hundred years old when the flood of waters
7 was upon the earth. And Noah went in, and his sons, and
his wife, and his sons' wives with him, into the ark, because
8 of the waters of the flood. Of clean beasts, and of beasts
that *are* not clean, and of fowls, and of every thing that
9 creepeth upon the earth, there went in two and two unto Noah
into the ark, the male and the female, as God had commanded

or were born in the ark. Besides human beings, a pair *of every living thing of all flesh, of every sort, of fowls, and of cattle, and of every creeping thing*, were to be preserved in the Ark. Countless calculations have been made to ascertain whether the Ark could furnish accommodation to specimens of every kind of living creature, together with the food required for their sustenance. This question may now be said to be laid to rest by the discovery of so many species unknow to the older naturalists, as to prove that the ark could not possibly contain specimens of all. Of mammals, 1658 species have been enumerated. Of birds, Prof. Mivart says "more than 10,000 different kinds have now been made known to us." The reptiles are much more numerous than the beasts; and all these animals together are exceeded in number by the insects. To provide accommodation for specimens of all these in a vessel of the dimensions of the ark is impossible. Besides, no four men could attend to so many animals; providing them with food and cleaning them, and taking care also of the large number of animals that would be required to feed the carnivora for a whole year.

10 Noah. And it came to pass after seven days, that the waters
11 of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
12 And the rain was upon the earth forty days and forty nights.
13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three
14 wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.
15 And they went in unto Noah into the ark, two and two of all
16 flesh, wherein *is* the breath of life. And they that went in, went in male and female of all flesh, as God had commanded
17 him: and the Lord shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up
18 the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and
19 the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills
20 that *were* under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains
21 were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creep-
22 ing thing that creepeth upon the earth, and every man: all in whose nostrils *was* the breath of life, of all that *was* in the
23 dry *land*, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle,

PREVALENCE OF THE FLOOD (CHAP. VII. 17–VIII. 14).

EXTENT OF THE FLOOD.—The question how large a portion of the earth's surface was covered by the flood cannot be answered. The idea of its universality may be said to have been given up. Perhaps the most convincing proof of the limited extent of the deluge is found in the geographical distribution of species. Take, as an example, the animals of Australia. In that island, the indigenous animals are different from those of other parts of the world, but similar to the species which are found in the fossils of the island itself, and which inhabited these regions in times long anterior to the Flood. If, then, the Flood was universal, and destroyed all animal life in Australia, we are compelled to suppose that the continuity of animal life was preserved in that island by an order of events which, if not absolutely inconceivable, is yet grotesque, and wholly out of harmony with what we know of God's methods.

and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained
24 *alive*, and they that *were* with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII. 1. And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters
2 asswaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
3 and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were
4 abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the
6 tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which
7 he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.
8 Also he sent forth a dove from him, to see if the waters were
9 abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled
10 her in unto him into the ark. And he stayed yet other seven
11 days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the
12 waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned

DURATION OF THE FLOOD.—The rain began on the 17th day of the second month, or about the beginning of November, and Noah left the ark on the 27th of the same month in the following year. The dates of the beginning and cessation of the rain, and of the subsidence of the waters, are said to accord with the climatic conditions of Babylonia. The rains begin in November, and the level of the Euphrates and Tigris at once rises. "The periodic overflow of the two rivers occurs in the middle of March, and culminates at the end of May, from which time the waters go down. At the end of June they have left the plains, and from August to November are at their lowest level" (Lenormant in the *Contemp. Rev.* Nov. 1879, art. on the "Deluge: Its Traditions in Ancient Nations").

PLACE WHERE THE ARK STRANDED.—In viii. 4 it is said that the ark rested *upon the mountains of Ararat*—not of course on the peak (Massis),

13 not again unto him any more. And it came to pass in the
six hundredth and first year, in the first *month*, the first
day of the month, the waters were dried up from off the
earth: and Noah removed the covering of the ark, and looked,
14 and, behold, the face of the ground was dry. And in the
second month, on the seven and twentieth day of the month,
15 was the earth dried. And God spake unto Noah, saying,
16 Go forth of the ark, thou, and thy wife, and thy sons, and
17 thy sons' wives with thee. Bring forth with thee every living
thing that *is* with thee, of all flesh, *both* of fowl, and of cattle,
and of every creeping thing that creepeth upon the earth;
that they may breed abundantly in the earth, and be fruitful,
18 and multiply upon the earth. And Noah went forth, and his
19 sons, and his wife, and his sons' wives with him: every beast,
every creeping thing, and every fowl, *and* whatsoever creepeth
upon the earth, after their kinds, went forth out of the ark.
20 And Noah builded an altar unto the Lord; and took of every
clean beast, and of every clean fowl, and offered burnt-offer-

which is 17,000 feet high, and covered with perpetual snow, and on which, consequently, many of the animals must have perished with cold, while even the hardiest must have been killed in the descent, which is practicable only to skilled mountaineers. It seems probable that Ararat was the name descriptive of the lofty Armenian tableland which overlooks the plain of the Araxes on the north and of Mesopotamia on the south (see Smith's *Dic. s.v.*) In 2 Kings xix. 37 and in Isa. xxxvii. 38 it is translated Armenia. The Syrian, and Eastern interpreters generally, prefer a mountain of Kurdistan in the Gordyæan or Carduchian range. (The whole question is copiously discussed in Lenormant's *Origines*, ii. 1.) The Greek tradition relates that the survivors found *terra firma* on Parnassus or Athos; the Indian tradition fixes upon the Himalayas; but the Hebrew shows no partiality for his own land—another evidence of the truth of this form of the tradition.

What was the precise object of the Flood?
To what does the Apostle Peter compare the Flood, and what is the ground of the comparison?
Explain in what sense our salvation depends upon the wrath of God against sin.
Tell the story of Hasisadra and Deucalion.
What use is made of the suddenness of the Flood in the N. T.?

NOAH'S EXIT FROM THE ARK, AND GOD'S COVENANT WITH HIM (CHAP. VIII. 15–IX. 17).

After so serious a break in the continuity of the life and history of the world, men would naturally ask, On what lines and laws is the new world to move?

21 ings on the altar. And the Lord smelled a sweet savour;
and the Lord said in his heart, I will not again curse the
ground any more for man's sake; for the imagination of
man's heart *is* evil from his youth; neither will I again
22 smite any more every living thing, as I have done. While
the earth remaineth, seedtime and harvest, and cold and
heat, and summer and winter, and day and night shall not
cease.

CHAP. IX. 1. And God blessed Noah and his sons, and said unto
2 them, Be fruitful, and multiply, and replenish the earth. And
the fear of you and the dread of you shall be upon every
beast of the earth, and upon every fowl of the air, upon all
that moveth *upon* the earth, and upon all the fishes of the

Is the past to be entirely wiped out, and are we to make quite a new beginning here? What have we to depend upon, what to expect? A new revelation was needed to give men assurance.

NOAH'S SACRIFICE AND ITS ACCEPTANCE.—20–22. *And Noah builded an altar*, the first altar mentioned, but not necessarily the first altar built. The idea of using an altar, to raise their gifts off the earth and render them conspicuous and distinct, seems natural to men. The offering Noah made was worthy of the occasion: *of every clean beast . . . . offered burnt-offerings*; thanksgiving was rendered for the rescue, and the new world's life was consecrated by the offering up to God of a representative of every clean beast. How the distinction between clean and unclean was arrived at we are not told. *And the Lord smelled a sweet savour*, lit. a savour of rest, or satisfaction, the usual formula for the acceptance of an offering, which all worshippers one stage higher than the very rudest understood to be merely an anthropopathic expression. *I will not again curse . . . .* (comp. the Elohistic narrative ix. 11). The order of the world shall not again be so completely interrupted; *for the imagination of man's heart is evil from his youth*, perfect conduct cannot be expected of him, and if sin is to be visited with immediate destruction, the world cannot at all go on.

THE COVENANT WITH NOAH.—IX. 1–17. This section is the continuation of chap. viii. 17; comp. chap. i. 28, 29. God renews to this second head of the race the blessings He gave to the first. *Be fruitful . . . .* This communication now takes the form of a covenant (8–11). *I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood.* 1st. Men were not to live as those from whom all security had been taken away, and who might at any time be overwhelmed by another catastrophe such as they had recently experienced. Neither were they to live as if kept alive by chance or by the mere clemency of the elements. In other words, men learned at this time that God rules by fixed laws. This great departure from uniformity brought into strong relief the uniformity of nature, and they learned to see a God who governs not by moods and on impulse, but by law. 2d. Ampler provision was made (*a*) for the maintenance and (*b*) for the protection of human life—for its maintenance, because flesh might now be eaten;

3 sea; into your hand are they delivered. Every moving thing
that liveth shall be meat for you; even as the green herb
4 have I given you all things. But flesh with the life thereof,
5 *which is* the blood thereof, shall ye not eat. And surely
your blood of your lives will I require; at the hand of every
beast will I require it, and at the hand of man; at the hand
6 of every man's brother will I require the life of man. Whoso
sheddeth man's blood, by man shall his blood be shed: for
7 in the image of God made he man. And you, be ye fruitful,
and multiply; bring forth abundantly in the earth, and mul-
8 tiply therein. And God spake unto Noah, and to his sons
9 with him, saying, And I, behold, I establish my covenant
10 with you, and with your seed after you; and with every living
creature that *is* with you, of the fowl, of the cattle, and of
every beast of the earth with you; from all that go out of the
11 ark, to every beast of the earth. And I will establish my
covenant with you; neither shall all flesh be cut off any more
by the waters of a flood; neither shall there any more be a
12 flood to destroy the earth. And God said, This *is* the token
of the covenant which I make between me and you and every
living creature that *is* with you, for perpetual generations:
13 I do set my bow in the cloud, and it shall be for a token of a

every moving thing that liveth shall be meat for you (ix. 3). The Elohistic narrative knows of no distinction between clean and unclean animals, but is express in giving man a right to eat every kind. By saving the beasts from the Flood man seemed to acquire new right over them. But perhaps the grant of flesh was made chiefly for the sake of clearly indicating the restriction: *flesh with the life thereof, which is the blood thereof, shall ye not eat* (ix. 4). No limitation is yet made of eating only the clean beasts. But men who had probably before this time used animal food are now prohibited from using the blood. And for this prohibition no better reason can be assigned than that the blood, representing the life, belongs to God, and may therefore not be used by man. Regard for all life is thus quickened in man. For the protection of human life a new regulation was issued: *at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed.* The murderer was no longer to be mildly dealt with as Cain had been, but was to give life for life. Men learned at this time that wickedness must be suppressed with the strong hand, that violence must not be allowed to grow to such dimensions as should call for another flood to check it. In other words, civil government and criminal law began.

SIGN OF THE COVENANT.—*I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.* As the covenant secured to Noah what we call "natural" blessings; so the sign of the covenant was a natural phenomenon. When God chose from among other men Abraham and

14 covenant between me and the earth. And it shall come to
pass, when I bring a cloud over the earth, that the bow shall
15 be seen in the cloud: and I will remember my covenant,
which *is* between me and you and every living creature of all
flesh; and the waters shall no more become a flood to destroy
16 all flesh. And the bow shall be in the cloud; and I will look
upon it, that I may remember the everlasting covenant between
God and every living creature of all flesh that *is* upon the
17 earth. And God said unto Noah, This *is* the token of the
covenant, which I have established between me and all flesh

his seed to stand in a peculiar relation to Him, He appointed that this distinction should be signified by a mark on their persons; but now, when He covenants with man as man, He seals His promise by a sign as universal as rain. It might appear from the words of the narrator as if the rainbow now for the first time appeared. And it is just possible that Noah may have lived in some region such as Egypt, so little subject to rain that he may never have seen a rainbow. The fact of its being a natural phenomenon does not prevent its being a reminder of God's promise, and a pledge of nature's uniformity. The bow being produced by the shining of the sun on the dark storm-cloud, was peculiarly appropriate as a sign of God's grace reappearing after the storm of wrath had swept the earth. The bow appearing to unite heaven and earth has always seemed to the intelligent nations to be the messenger of grace from God to men; and, arching over the whole horizon, it exhibits the all-embracing universality of the promise.

REMARKS. — "From this preliminary legislation the synagogue has derived the seven Noachic ordinances, which were held to be binding on all proselytes (of the gate)." Of these only three are here mentioned—the abstinence from blood, the prohibition of murder, and the recognition of the civil authority. The other four are the prohibition of idolatry, of incest, of theft, and of blasphemy.

1. *What is the derivation of the word* altar; *and what significant spiritual lesson do you find in this derivation?*
2. *Where does the prohibition regarding the eating of blood reappear in the N. T., and why is it not now considered binding?*
3. *In what respects was the epoch succeeding the Flood in advance of that which went before it?*
4. *In what connection is the rainbow spoken of in the N. T.?*
5. "When science from creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!

"And yet, fair bow, no fabling dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky."

Explain these verses.

18 that *is* upon the earth. And the sons of Noah, that went
forth of the ark, were Shem, and Ham, and Japheth: and
19 Ham *is* the father of Canaan. These *are* the three sons of
20 Noah: and of them was the whole earth overspread. And
Noah began *to be* an husbandman, and he planted a vineyard:
21 and he drank of the wine, and was drunken; and he was
22 uncovered within his tent. And Ham, the father of Canaan,
saw the nakedness of his father, and told his two brethren

THE SUBSEQUENT HISTORY OF NOAH (CHAP. IX. 18–29).

This paragraph is inserted not for the sake of throwing additional light on the character of Noah, but in order to explain how the human race came to be divided into three great families, and what it was which to some extent determined their character. The writer recognises that the distinctions among men are not accidental.

SONS OF NOAH.—*Shem, Ham, and Japheth.* Attempts have been made to explain these names by referring them to roots meaning respectively, *red, black,* and *white.* But it is generally agreed that the name of the head of each of the three great races is derived from the language of the race he represents: Shem meaning in Hebrew *glory;* Ham being the equivalent of the word, by which the Egyptians spoke of their own country, *kem,* which means *black;* and Japheth being the equivalent of *Djapatischta,* which in the primitive Aryan language means *chief of the race.* The Aryan, as well as the Semitic tradition—and, with a slight modification, the Egyptian also—tells of three brothers from whom all men are derived. *Ham is the father of Canaan.* This is mentioned to explain what follows (vers. 25–27). The chief significance for Israel of Ham's history lay in this, that he was the father of Canaan. From chap. x. 6 it may be concluded that probably Canaan was Ham's youngest son, from which Delitzsch gathers that this incident occurred some years after the Flood. *Of them was the whole earth overspread;* or, from these (as from centres) was the entire population of the earth spread abroad: which is inserted that we may keep in view that what is related is of significance for all men.

INTRODUCTION OF THE VINE, AND NOAH'S DISGRACE.—*Noah began . . . . a vineyard;* some prefer to translate more literally, Noah, the husbandman, began to plant a vineyard; but our version is grammatically defensible. The home of the vine was Armenia. [Noah was regarded by the Hebrews as Osiris by the Egyptians, as not merely the introducer of the vine, but the father of agriculture (cp. Cicero, *De Off.* i. 151, "Omnium rerum ex quibus aliquid acquiritur, nihil est agricultura melius, nihil dulcius, nihil uberius, nihil homine libero dignius").] *And he drank . . . .* possibly unaware of the potency of the liquor he had made: *and he was uncovered,* a not infrequent accompaniment of drunkenness; cp. Lament. iv. 21, "Thou shalt be drunken, and shalt make thyself naked;" and cp. especially Hab. ii. 15, 16. To be thus exposed was considered among the Hebrews, as among other right-thinking races, the deepest ignominy (see Isa. iii. 17; Jer. xiii. 22; Ezek. xvi. 37, etc.). *And Ham saw . . . .* which might have been accidental and blameless, but he *told his two brethren without,* which no right-minded son

23 without. And Shem and Japheth took a garment, and laid
it upon both their shoulders, and went backward, and covered
the nakedness of their father; and their faces *were* backward,
24 and they saw not their father's nakedness. And Noah awoke
from his wine, and knew what his younger son had done unto
25 him. And he said, Cursed *be* Canaan; a servant of servants
26 shall he be unto his brethren. And he said, Blessed be the
27 Lord God of Shem; and Canaan shall be his servant. God
shall enlarge Japheth, and he shall dwell in the tents of Shem;

could have done. The graceful delicacy of the older brothers has become the symbol of filial piety, and of that charity that covers a multitude of sins. But nothing in life is more pathetic than the loving child hiding his parent's degradation. *And Noah awoke . . . . and knew*—either by some one informing him, or possibly by some coarse hint from Ham's own lips—*what his younger son had done unto him. Younger* seems to be the right translation, though many prefer *youngest*.

NOAH'S PREDICTIONS REGARDING HIS SONS.—25–27. Stirred by Ham's unfilial and shameless conduct, and touched by the reverent affection of his other sons, Noah curses the one and blesses the others. But the curse of Ham is pronounced upon his son Canaan, *Cursed be Canaan*. This is to be accounted for not by supposing that Canaan had shared in the sin of Ham; nor by the fact that Ham had received from God a blessing (ix. 1) which could not be reversed; nor yet by the idea that as Ham's sin had been against his father, its punishment fell upon himself as a father—for though there is a measure of truth in these reasons, none of them (save the first, which is a mere supposition) explains why Canaan was singled out from among Ham's four sons (x. 6). This can be explained only by the fact that of all Ham's descendants, the Canaanites both appeared to the Hebrews, and actually were (Lev. xviii., cp. vers. 23–32), most markedly characterized by their ancestor's coarse shamelessness (but see Lev. xviii. 3). But to suppose that the prediction was concocted to give vent to race hatred is inconsistent with the omission of all mention of Mizraim, who had certainly incurred the hatred of the Hebrews as fully as Canaan had. Canaan being thus selected, the fulfilment of the curse must not be looked for in the other descendants of Ham, and still less in the negro races. The curse took a special form: *a servant of servants shall he be*, that is, a servant *par excellence*, a servant in whom every characteristic of servitude appears. [Still, it may not be out of place to recall Martial's words (*Ep.* 75): "Esse sat est servum: jam nolo vicarius esse."]

Blessed be the Lord God of Shem, because from and in Him Shem was to attain his special and highest felicity. Noah and his sons worshipped the same God, but He is called the Lord God of Shem, because it was through Israel, Shem's descendant, that He was to be known, and was to bless mankind. *God shall enlarge Japheth*, or, God give enlargement to Japheth, in reference to the expansive and migratory destiny of the Japhetic peoples. The part played by the several races in civilisation is excellently described in Fairbairn's *Studies in the Philosophy of Religion*. *He shall dwell in the tents of Shem;* this clause following upon the promise of enlargement would

28 and Canaan shall be his servant. And Noah lived after the
29 flood three hundred and fifty years: and all the days of Noah were nine hundred and fifty years: and he died.

seem to indicate that Japheth was to encroach upon the territory of Shem. Certainly it implies that Shem possessed that which Japheth thought it worth his while to obtain. It is in Shem's tents he finds his blessing—an announcement which is coloured by the ruling idea of the O. T., that salvation is of the Jews.

REMARKS.—1. Between this narrative and the story of the Athenian Icarius, to whom the gift of wine was fatal, there is some resemblance. Possibly both were intended to show how perilous a gift wine has been even from the first introduction of it.

2. On the difference in manners and religion between the Canaanites and the other Hamites, Lenormant's *Origines*, ii. 281–294, may be consulted with advantage.

1. *Show in detail how Noah's words have been fulfilled.*
2. *Commit—*

"A father's curses, as men say,
Climb with swift wings after their children's souls,
And drag them from the very throne of heaven."

Also—

"Beneath the foulest mother's curse
No child could ever thrive;
A mother is a mother still,
The holiest thing alive."

3. *Illustrate the evils of drunkenness, and of sins like that of Ham.*

CHAPTER X. 1–XI. 9.—HISTORY OF THE SONS OF NOAH.

1 Now these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the

This ethnographical table is not only the most ancient and reliable description of the various nations and peoples, but it has no parallel in its attempt to exhibit all the races of earth as related to one another. The ancients universally considered the various races of men to be divided from one another by some impassable interval. The idea that all were of one blood was unfamiliar and unacceptable to them. And it is only in recent times that science has set itself the task of tracing the relationship which exists between each race and every other—a task which, with all the aids of philology and anthropology available in modern times, cannot be said to be yet independent of this ancient record.

It is obvious that, as Augustine says (*De Civ. Dei*, xvii. 3), "nations, not men," are intended by the names in this register. This has been very well put by Canon Rawlinson in a book he wrote for the sake of proving the verbal inspiration of Scripture: "The time is gone by," he says, "when nothing more was seen in the list of names to be found in this chapter than a set of personal appellations, the proper names of individuals. No one can read

2 flood. The sons of Japheth ; Gomer, and Magog, and Madai,
3 and Javan, and Tubal, and Meshech, and Tiras. And the

with any attention the following passage, even in its English dress, without perceiving that the writer is bent rather on considering the connection of races than the descent of persons : 'And Canaan begat Sidon his first-born, and Heth, and *the Jebusite*, and *the Amorite* . . . and afterward were *the families of the Canaanites* spread abroad' (vers. 15–18). The Hebrew scholar sees the same, long before he comes to this passage ; for he notes that the forms of the names are in many instances plural (Madai, Kittim, Dodanim, Ludim, Anamim, etc.), while in one remarkable instance he comes upon a dual form, which he at once recognises as that of a country or people. 'Mizraim' (ver. 6) is the word elsewhere throughout Scripture uniformly translated 'Egypt.' It signifies, in fact, 'the two Egypts'—the upper and the lower." When, therefore, we read that "the sons of Japheth were Gomer, and Magog, and Madai," etc., we are to understand this as meaning that the nations known by these names are more closely allied to one another than to other races. Just as we might say that Australia and Canada are the children of England. This mode of interpretation is indicated by vers. 5, 20, and 32, and brings the record into significant accordance with the facts of the geographical distribution of men (cp. chap. xxxvi. 1, where the identification of the individual and the race is expressed, "these are the generations of Esau, *which is Edom*").

But while it is true that the time is gone by when these names could all be referred to individuals, it is still disputed whether this table is ethnological or geographical—that is to say, whether it exhibits the nations according to their racial affinities, or according to the relative situation of the territories occupied by them. Professor Rawlinson fights hard to show that the table is strictly ethnographical : Professor Sayce maintains it is geographical. The names registered in this chapter, he says, comprise the whole known world of the Jews ; and a definite zone is assigned to each. But this is scarcely an accurate account of the table. So far from being allotted to definite zones, the sons of Shem and the sons of Ham in some instances overlap one another, or occupy the same ground. Thus the Cushites are not confined to Egypt and Ethiopia, but are assigned also to the very centre of the Semitic races, Babylonia. And in Arabia there seems the same disregard to merely geographical distinctions, and an attempt to separate tribe from tribe in accordance with linguistic or wider ethnological distinctions.

THE SONS OF JAPHETH.—*Gomer* (cp. Ezek. xxxviii. 6) is identified as denoting the Cimmerians, who inhabited the plains to the north of the Black Sea. (Dillmann considers it more probable that the Cappadocians are meant.) *Magog*, "over which Gog or Gyges ruled (Ezek. xxxviii. 2), is probably *Mat-Gugu*, 'land of Guges,' a synonyme of Lud or Lydia" (Sayce). *Madai* unquestionably denotes the Medes, called by the Persians *Mada*. *Javan* is the usual O. T. name for the Greeks generally, and is not to be confined to the Ionians. The Assyrians called the Greeks *Yavnan*. *Tubal* and *Meshech* are coupled in Ezek. xxxviii. 2, etc. ; and are spoken of, along with Javan, in Ezek. xxvii. 13 as traders. They are known in profane history as the Tibareni and Moschi, two powerful tribes of Asia Minor, inhabiting the southern shore of the Black Sea, in a position favourable to commerce. *Tiras* is generally understood to mean the Thracians. Of two

sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
4 And the sons of Javan; Elishah, and Tarshish, Kittîm, and
5 Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families,
6 in their nations. And the sons of Ham; Cush, and Mizraim,
7 and Phut, and Canaan. And the sons of Cush; Seba, and

of these sons of Japheth the descendants are further traced. Of Gomer, three sons are named; *Ashkenaz*, a name of which there are traces in the lake of Asia Minor anciently known as L. Ascania, and belonging to the province of Phrygia. Ashkenaz is mentioned in Jer. li. 27, along with Ararat, as one of the Armenian powers—the power, therefore, lying at the extreme west of Armenia. *Riphath* (in 1 Chron. i. 6, by a common error in Hebrew transcription Diphath) is not identified. The most probable conjecture is that of Bochart, that the district of Asia Minor watered by the river Rebas is intended. *Togarmah*, another Armenian power, lying to the south-east of those already mentioned (cp. Ezek. xxvii. 14). Some, indeed, suppose that in the second half of Tog-armah the root of Armen-ia is found, *Tog* meaning *people* or *tribe*. Dr. Fr. Delitzsch identifies it with the Tul-garmi of the Assyrian inscriptions, which was situated at the extreme east of Cappadocia (Sayce). Lenormant defines the geographical position of these three sons of Gomer thus: Ashkenaz is the Troad, Southern Bithynia, and Phrygia; Riphath, Bithynia, Paphlagonia, and Northern Cappadocia; and Togarmah, Western Armenia. And he considers Gomer to be a title including the Thraco-Phrygian-Armenian races, and not a separate race—a view which derives plausibility from the manner in which the sons of Canaan are so described as together to make up the complete Canaan.

The sons of Javan were *Elishah*, which some suppose to be Sicily, and others the Eolian Greeks. Some think the name represents Hellas, others Elis. In Ezek. xxvii. 7 the prophet speaks of blue and purple from the isles of Elishah, which agrees better with the more general Hellas than the particular *isle*, Sicily. *Tarshish* must here, as elsewhere in O. T., mean Tharsis in Spain (cp. Ezek. xxvii. 12). *Kittim* (cp. Jer. ii. 10) is Cyprus, whose ancient capital was called by the Greeks *Kition*, and the inhabitants Kittiæans. Subsequently the name was extended to other islands. *Dodanim*, or rather, with the margin, *Rodanim*, the Rhodians or inhabitants of Rhodes, another of the larger Greek islands.

The Sons of Ham.—*Cush*, a name very frequently recurring in the O. T., and translated Ethiopia, the word by which the Greeks designated the country now called Abyssinia. But there was also an Asiatic Cush (cp. vers. 7–11 and Gen. ii. 13), which embraced parts of Arabia, Mesopotamia, and the region east of it. *Mizraim*, Egypt, a dual form indicating the union of upper and lower Egypt (cp. the Lothians, etc.). *Phut*, Josephus tells us (*Antiq.* i. 6), was the founder of Libya, and called the inhabitants Phutites. In Coptic the name of Libya is Phaiat (cp. Jer. xlvi. 9; Ezek. xxvii. 10; Nahum iii. 9). Rawlinson says, "We find a people called by the Egyptians *Pet*, whose emblem was the unstrung bow, and who dwelt between Egypt and Ethiopia proper, in the region now called Nubia." *Canaan*, between the Jordan and the Mediterranean.

7. *The sons of Cush. Seba*, according to Josephus, was the ancient

Havilah, and Sabtah, and Raamah, and Sabtecha: and the
8 sons of Raamah; Sheba, and Dedan. And Cush begat
9 Nimrod: he began to be a mighty one in the earth. He was
a mighty hunter before the Lord: wherefore it is said, Even
10 as Nimrod the mighty hunter before the Lord. And the
beginning of his kingdom was Babel, and Erech, and Accad,
11 and Calneh, in the land of Shinar. Out of that land went
forth Asshur, and builded Nineveh, and the city Rehoboth,

name of the famous Ethiopian city Meroe. In Isa. xlv. 14 the Sabæans are spoken of as men of stature, which agrees with the statement of Herodotus (iii. 20, 114), that the Ethiopians were the tallest and handsomest men in the world. *Havilah*, generally understood to be Khawlan, in the N.W. portion of the Yemen; but some find Havilah in the Avalitæ of the African coast. See, however, Smith's *Dict. s.v.* Havilah. *Sabtah*, probably Sabbatha or Sabota, the capital of the Hadramaut, on the southern coast of Arabia. *Raamah*, with his sons *Sheba* and *Dedan*, represent the most powerful of the Arabian tribes (Isa. xxi. 13; Ezek. xxvii. 20–22). Sheba occurs again in ver. 28 as a son of Joktan, which seems to imply a mingling of Hamite and Semitic blood in this tribe. The Himyaric inscriptions in Southern Arabia show that the early inhabitants of that region were not Shemites; their language is said to have affinities with that of the Abyssinian tribes. Sabtechah cannot be said to have been identified, but probably lay on the Persian Gulf.

NIMROD.—**8–12.** Into the formal register of nationalities there is here inserted a brief account of an individual: *Cush begat Nimrod*, a fact of importance, because it concerned the Hebrews to know that though their own ancestors came from the region where Nimrod played so conspicuous a part, the great kingdom, afterwards known as Babylon, was of Cushite, not of Semitic origin. This Nimrod *began to be a mighty one on earth*, became a great man, a conqueror, and ruler. *He was a mighty hunter*, like other great conquerors, spending in time of peace on the chase the energy spent at other times in battle; so mighty was he that his prowess passed into a proverb: *Even as Nimrod . . . before the Lord.* This expression is added for the sake of emphasis, as if God Himself must take note of so striking a phenomenon. *The beginning of his kingdom*, in contradistinction to its subsequent extension, ver. 11, was *in Shinar* (chap. xi. 2; Zech. v. 11), the plains watered by Euphrates and Tigris, Southern Babylonia, the Sumir of the inscriptions. *Erech* is Warka, 120 miles S.E. of Babylon, which was and still is the necropolis of the Babylonians. *Accad.* The Babylonians were apparently composed of two peoples, Sumirians and Akkadians. The *Accadai* (or "Highlanders" in opposition to the dwellers in the wide alluvial plains) occupied a district north of Babylon. Probably a town as well as a district may have been called Accad, although Smith's identification of such a town has been discredited by subsequent researches. *Calneh*, the Accadian Kul-unu, "the dwelling of the seed," in Babylonia. *Out of that land . . .* rather, **From this land he** [Nimrod] **went out into Assyria**, that is to say, he went northwards, and on the eastern bank of the Tigris he *builded Nineveh and the city of Rehoboth* (**Rehoboth-ir**, lit. the broad places

12 and Calah, and Resen between Nineveh and Calah: the same
13 *is* a great city. And Mizraim begat Ludim, and Anamim,
14 and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim,
15 (out of whom came Philistim,) and Caphtorim. And Canaan
16 begat Sidon his first-born, and Heth, and the Jebusite, and the
17 Amorite, and the Girgasite, and the Hivite, and the Arkite,
18 and the Sinite, and the Arvadite, and the Zemarite, and the

of the city), *and Calah*, the **Calchu** of the inscriptions, now known as *Nimroud* (though Kalisch finds Calah in Kalah Shergat, 50 miles south of Nineveh); *and Resen*, called in the inscriptions Ris-eni, "head of the fountains," not yet identified. The added words, *the same is a great city*, can with difficulty be referred to Resen, and they have therefore been thought to find fitter application to Nineveh, or Nineveh with the neighbouring suburbs.

SONS OF MIZRAIM.—13–14. *Ludim*, found associated with Cush and Phut (Isa. lxvi. 19; Jer. xlvi. 9; Ezek. xxx. 5), and probably the Egyptians proper or Rudu. *Anamim*, supposed to be a people of the Delta, but not identified. *Lehabim* (or Lubim, 2 Chron. xii. 3; Nahum iii. 9) are the Lebu of the monuments, the Libyans (Dan. xi. 43) of the classical writers. *Naphtuhim* are found in the Na-ptah, the people of the god Ptah, the seat of whose worship was Memphis; or perhaps more probably in *Napata*, the chief city of the district around the Mareotic Lake. *Pathrusim* (Jer. xliv. 1, 15; Ezek. xxix. 14) is Pathros, or Upper Egypt. *Casluhim*, an unknown tribe, *out of whom came Philistim*, the Philistines. According to Deut. ii. 23, Jer. xlvii. 4, Amos ix. 7, the Philistines are said to have come out of Caphtor; whence it has been supposed that in this verse Casluhim and Caphtorim have been interchanged, or that the tribes intermingled. The *Caphtorim* seem to have been the inhabitants of the Coptic nome of Egypt, which adjoined the Theban nome or district of the Pathrusim, and was known in Egypt as Kebt-hor. (See Rawlinson, *Origin of Nations*, p. 220.)

SONS OF CANAAN.—15–19. *Sidon his first-born* was the oldest Phœnician state, *and Heth*, a powerful Syrian tribe, known to the Egyptians as *Kheta*, and in the O. T. (chap. xxiii. 10) as the Hittites. They appear (Gen. xxv. 9) in the neighbourhood of Hebron; but their proper territory was northward. They have usually been supposed to be Semites, but their proper names preserved in Egyptian inscriptions (Brugsch's *Hist. of Egypt*, ii. 5), as well as their dress and physiognomy, indicate a different origin. *The Jebusite*, settled round Jebus (Judg. xix. 10), which afterwards became Jerusalem (2 Sam. v. 6, etc.); *the Amorite* (meaning *high*, highlanders; "the Hittites and the Jebusites and the Amorites dwell in the mountains," Num. xiii. 29), a powerful tribe extending from the hill country of Judea to the other side of Jordan, and northwards as far as the Jabbok; *the Girgasite*, of whom nothing is known but the name; *the Hivite* (meaning "villagers" or "townsmen"), to whom Gibeon and Shechem belonged; *the Arkite*, who apparently gave their name to a Phœnician city Arka, the ruins of which are known as Tell Arqa; *the Sinite*, or dwellers in Sini, a city near Arka; *the Arvadite*, inhabiting an island of that name on the Phœnician coast; *the Zemarite*, belonging to another Phœnician city, Zimira or Simira (cp. Rawlinson, *Origin of Nations*, p. 200); *the Hamathite*, also identified with a

Hamathite: and afterward were the families of the Canaanites
19 spread abroad. And the border of the Canaanites was from
Sidon, as thou comest to Gerar, unto Gaza; as thou goest
unto Sodom, and Gomorrah, and Admah, and Zeboim, even
20 unto Lasha. These *are* the sons of Ham, after their families
after their tongues, in their countries, *and* in their nations.
21 Unto Shem also, the father of all the children of Eber, the
brother of Japheth the elder, even to him were *children* born.
22 The children of Shem; Elam, and Asshur, and Arphaxad,
23 and Lud, and Aram. And the children of Aram; Uz, and
24 Hul, and Gether, and Mash. And Arphaxad begat Salah;
25 and Salah begat Eber. And unto Eber were born two sons:
the name of one *was* Peleg; for in his days was the earth

city, Hamath, called "Hamath the Great" (Amos vi. 2), now Hamah, in the valley of the Upper Orontes, north of Mount Lebanon. More will be learned of the Hamathite from the numerous inscriptions left by that tribe. *And the border of the Canaanites* . . . it is the border between Canaan and the other Cushites that is given; that is the southern border, beginning at the west, at *Gerar*, and stretching to the Jordan valley, though where *Lasha* was, has not been ascertained, unless the Jews were right in supposing Callirrhoë was meant.

Sons of Shem.—**21–31.** Shem was *the father of all the children of Eber*, in whose pedigree the *Hebrews* were naturally interested (see xi. 16); he was also *the brother of Japheth the elder*, rather the elder brother of Japheth, though the English version may be defended. *Elam* denotes the people dwelling east of the lower Tigris, in South Media and Assyria; *Asshur* is Assyria; *Arphaxad* (Heb. Arpakshad), Josephus tells us, gave his name to the Chaldæans, or Chasdim, whose name will be recognised in the latter half of Arpakshad, the whole word meaning, according to Professor Sayce, "frontier of Babylonia;" *Lud*, generally supposed to be the Lydians; but with much greater probability regarded by Rawlinson as identical with people known to the Egyptians as *Luden*, and who dwelt north of Palestine. *Aram* (meaning "highland") designates the region watered by the Upper Euphrates. Aram's children are not easily identified. *Uz* (Job i. 1) "founded Trachonitis and Damascus" (Josephus, *Ant.* i. 6), which agrees very well with Professor Davidson's conclusion (*Comment. on Job*, p. 2), that the land of Uz lay on the east of Palestine and north of Edom, running so far east as to neighbour with the Chaldæan territory (cp. Gen. xxii. 21, and xxxvi. 28). *Hul* Josephus places in Armenia, but some connection with Huleh at the sources of Jordan seems probable. *Gether and Mash* are also unknown, though the conjecture that the latter indicates the inhabitants of Mons Masius, between Mesopotamia and Armenia, is worthy of notice. (Rawlinson argues strongly for the reading in Chronicles, *Meshech*, which he identifies with the Cappadocians or "White Syrians," as they were called by classical writers.) Arphaxad's line through *Eber* is more fully given in chap. xi. But here a note is inserted on the name *Peleg*, giving its etymology, *in his days the earth was divided.* Some competent orientalists believe that as Peleg

26 divided; and his brother's name *was* Joktan. And Joktan
begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27, 28 and Hadoram, and Uzal, and Diklah, and Obal, and
29 Abimael, and Sheba, and Ophir, and Havilah, and Jobab:
30 all these *were* the sons of Joktan. And their dwelling was
from Mesha, as thou goest, unto Sephar, a mount of the east.
31 These *are* the sons of Shem, after their families, after their
32 tongues, in their lands, after their nations. These *are* the
families of the sons of Noah after their generations, in their
nations: and by these were the nations divided in the earth
after the flood.

means a "water-course," there is commemorated in this name the first cutting of some of those canals which form a feature of the country between the Tigris and the Euphrates. The old idea was that the nations were separated in his days—though in his days there could not be many nations, and besides, one does not see why he rather than any other person should have been connected with such an event.

SONS OF JOKTAN.—26–30. Arab tradition names Joktan or Kachtan as the progenitor of the pure Arab tribes; but Sir W. Muir places the Arab Joktan about the year 800 B.C., and declares that "the identification is one of those extravagant fictions which the followers of Islam, in their zeal to accommodate Arab legend to Jewish Scripture, have made in defiance of the most violent improbability and the grossest anachronisms" (*Life of Mahomet*, i. p. cxlix.). *Joktan begat Almodad.* It is impossible to say whether this is the Arabic article *al* and Modâdh, the Jorham chief whose daughter Ishmael married. If so, it is certainly, as Dillmann observes, the earliest occurrence of it. *Sheleph* occurs in Arabian geography as Es-Sulaf, a tribe inhabiting the Yemen and still extant. *Hazarmaveth* is merely a transliteration of the Arabic Hadramaut, which still gives its name to a people and district on the south-east coast of Arabia. Adjoining Hadramaut to the east is a fortress Yerakh, which Rawlinson believes to be the representative of *Jerah*. *Hadoram* is usually identified with the Adramitæ, a tribe of southern Arabia. *Uzal* was the old name of the capital of Yemen. *Diklah* may be found in Dakalah, another place of importance in the same region. *Obal* and *Abimael* are unascertained. On *Sheba*, see ver. 7. On *Ophir*, the elaborate article in Smith's *Dict.* should be read. From the position in which the name here occurs, there can be little hesitation in placing Ophir in Arabia, and not much in identifying it with Aphar, the capital of the Sabæans. Prof. Sayce, however, prefers to find it in Abhira at the mouth of the Indus. On *Havilah*, see ver. 7. *Jobab* is unknown. *And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.* No identification of these places which has yet been offered seems to commend itself to acceptance.

[In connection with this chapter, Prof. Sayce's contributions to the *Queen's Printers' Aids* should be studied.]

1. *Give some account of the reasons, manners, and order of the great migrations of human population.*
2. *How are racial affinities scientifically detected?*
3. "*On the whole, it may be asserted that the doctrine of the unity of man-*

kind now stands on a firmer basis than in previous ages"—to what evidence does Mr. Tylor in these words refer?

4. *Draw a map illustrative of this chapter.*

THE TOWER OF BABEL (CHAP. XI. 1–9).

The Elohist in the previous chapter has left us to suppose that the nations were distributed upon earth in obedience to the natural laws which govern colonization and migration. And as a corollary from this narrative we should have supposed that the striking variety in human languages was the natural result of the dispersion of the races. The Jehovist, however, in a paragraph markedly characteristic, inverts this natural order and gives an account of the matter which is intended to show that variety in language was the cause, and not the effect, of the scattering of men upon earth. This scattering is referred not to the inevitable pressure of increasing population, nor even to war compelling the weaker to retire before the stronger, but to Jehovah's judicial interference. Men are represented as becoming audacious and vainglorious in the conscious strength of their combined numbers. Jehovah therefore decides to disperse them, and the means by which He effects this dispersion is the confusion of tongues.

Efforts have been made to bring into harmony these two accounts of the origin of differences in language. Philology has as yet nothing very definite to say as to the possibility of reducing to one the larger families of human speech. And it is said that these great divisions which have not as yet been shown to be related, may have been miraculously produced in some sudden manner such as is here indicated. Others, again, prefer to say that the suddenness of the divergence is only apparent, and that this appearance of sudden and miraculous interposition is due to the necessary brevity of the narrative. "Who does not see," says one acute critic, "that the early days of the human race are here given with the utmost brevity, and that the annals of many years are crowded between a few commas? It is more likely that discord was first sent among men, and that from this cause, leaving the work unfinished, they scattered into neighbouring regions, and gradually wandered farther and farther off; and that their languages gradually changed as they were thus isolated over the face of the earth." "More likely" it may be, but the critic might have seen that if this was the view of the sacred writer, he has told his story not only briefly but badly; for this is not the view that his narrative sets before the mind.

The fact is that here, as elsewhere, the Jehovist aims not so much at presenting historical information as at showing the ethical and religious significance of the leading points in history and the chief changes in man's condition. He seizes upon diversity of language as one of the most striking and important features of human society; and the religious significance of this feature he finds in these two ideas: (1) That this diversity is not only an inconvenience and an evil, but a judicial infliction, a punishment; and (2) that, though a punishment, it forms a salutary barrier preventing men from combining for wicked purposes. The story which brings out the wicked ambitions to which men dedicate their united strength, and the defeat of these ambitions by a divinely-ordained dispersion, sufficiently serves the purpose he has in view. He does not design to give an account of the origin of diversity in human language, but to show the purposes served by the breaking up of men into distinct nations.

CHAP. XI. 1. And the whole earth was of one language, and of
2 one speech. And it came to pass, as they journeyed from the
east, that they found a plain in the land of Shinar; and they
3 dwelt there. And they said one to another, Go to, let us
make brick, and burn them thoughly. And they had brick
4 for stone, and slime had they for mortar. And they said, Go
to, let us build us a city, and a tower whose top *may reach*
unto heaven; and let us make us a name, lest we be scattered
5 abroad upon the face of the whole earth. And the Lord
came down to see the city and the tower, which the children
6 of men builded. And the Lord said, Behold, the people *is*
one, and they have all one language; and this they begin to
do: and now nothing will be restrained from them, which
7 they have imagined to do. Go to, let us go down, and there
confound their language, that they may not understand one

The whole earth, i.e. the whole population of the earth, *was of one language and of one speech*, lit. of one lip and one (kind of) words ["labii unius et sermonum eorumdem."—Vulg.], the vocal sounds and the vocables were identical. If the race is one, plainly the language must originally have been one. Now, not only are languages different, but the sounds made by one race are impossible or extremely difficult to others. *It came to pass*, but *when* (chap. x. 25) is defined only by the clause, *as they journeyed from the east;* better, eastwards, in the east, the writer looking to Shinar from the standpoint of Palestine; *they found a plain;* as Herodotus remarks, Babylon "stands in a vast plain." Dwelling here, their first resolve (ver. 3, *they said one to another*) seems to have been simply that they should *make brick* (a manufacture afterwards carried on in that stoneless region to an extent that astonishes every traveller), or, in other words, should abandon tents and nomad life and build themselves houses so as to settle permanently in the fertile valley. *They had brick for stone* (which, as Murphy says, indicates that the writer was more familiar with stone as building material), *and slime*, asphalt or bitumen *for mortar*, as might be inferred from the lumps of it still found adhering to the bricks found in that district. Their second resolve, when they learned their powers as builders, was, *Let us build . . . . whose top may reach unto heaven*, which, according to Wright, means merely very high (cp. Deut. i. 28), but which, though hyperbolical, must yet be taken as indicating that in their ignorant audacity they judged that heaven itself was not to be reckoned wholly unattainable by them. "Nil mortalibus arduum est: cœlum ipsum petimus stultitia." They foresaw (or actually observed the first symptoms) that they would *be scattered abroad* as they increased in numbers; and on these wide flats there was no rallying-point which could serve as a centre. While yet united, therefore, they would show what their combined strength could do, and so *make a name* to themselves. This was a kind of ambition which could lead only to evil, to tyranny, and godless worldliness. So *the Lord came down to see*, watchful over all the ways and works of men. *And the Lord said . . . .* This is represented as the result of His consideration of the state of matters on earth: a dangerous beginning had been made, a powerful combination for

8 another's speech. So the Lord scattered them abroad from
thence upon the face of all the earth: and they left off to
9 build the city. Therefore is the name of it called Babel;
because the Lord did there confound the language of all the
earth: and from thence did the Lord scatter them abroad
upon the face of all the earth.

evil, which, if allowed to grow, would pass beyond control, and must therefore be terminated by scattering the people. [There is here the same boldness of anthropomorphism as in Gen. iii. 22, ascribing to Jehovah something like jealousy of man.] *So the Lord scattered them abroad*, apparently by the means indicated in ver. 7, confounding their language. *Therefore is the name of it called Babel, because the Lord did there confound* (bâlal) *the language.* . . . This derivation is defended by Oppert. Babel was commonly supposed to be Bab-El or Bab-Il, the Gate (or House) of God. Prof. Sayce says: "The name Babel signifies 'Gate of God,' and is a Semitic translation of the older Accadian name of the place Ca-dimirra" (Smith's *Babylonia*, p. 53, note).

REMARKS.—1. There is some difficulty in identifying the tower here spoken of. Several of the most eminent Orientalists believe that the ruins known as Borsippa or Birs Nimrud represent it. According to Oppert, Borsippa (Barzippa) means the Tower of Tongues, and although it stands several miles from the ruins now known as Babil, it may not have been so remote from the original city, and was probably included within the subsequently-built walls, which embraced an area of 100 square miles. It is this tower which Nebuchadnezzar repaired, as one of his inscriptions relates: "This most ancient monument of Borsippa; a former king built it (they reckon 42 ages), but he did not complete its head. Since a remote time, people had abandoned it, without order expressing their words."

2. This breaking up of the race into sections, which were mutually exclusive, suspicious of one another, and unintelligible to one another, was not merely an important turning-point in the history of the world, but it was the introduction of a new epoch in God's revelation. This is the first step towards preparing a peculiar people, whose national prejudices and characteristics might serve as an external bulwark to His communications. He has not yet selected this people, nor set them in their place of defence, but we begin to see the kind of fence he means to run round them.

1. *To what extent does philology countenance the statement that one language was once spoken by all men?*
2. *In what consisted the sin of the Babel-builders?*
3. *What benefits are derived from the variety of languages?*
4. *Are there any indications in Scripture or in reason that unity of language will ever again be reached?*
5. "*The associative work of immodest men is all fruitless and astir with wormy ambition; putridly dissolute and for ever on the crawl; so that if it come together for a time it can only be by metamorphosis through flash of volcanic fire out of the vale of Siddim, vitrifying the clay of it and fastening the slime, only to end in wilder scatteredness; according to the fate of those oldest, mightiest, immodestest of builders, of whom it is told in scorn, They had brick,*" *etc. Explain the allusions in these words of Ruskin.*

CHAPTER XI. 10–26.—THE GENERATIONS OF SHEM.

10 THESE *are* the generations of Shem: Shem *was* an hundred
years old, and begat Arphaxad two years after the flood:
11 and Shem lived after he begat Arphaxad five hundred years,
12 and begat sons and daughters. And Arphaxad lived five and
13 thirty years, and begat Salah: and Arphaxad lived after he
begat Salah four hundred and three years, and begat sons and
14 daughters. And Salah lived thirty years, and begat Eber:
15 and Salah lived after he begat Eber four hundred and three
16 years, and begat sons and daughters. And Eber lived four
17 and thirty years, and begat Peleg: and Eber lived after he
begat Peleg four hundred and thirty years, and begat sons
18 and daughters. And Peleg lived thirty years, and begat Reu:
19 and Peleg lived after he begat Reu two hundred and nine
20 years, and begat sons and daughters. And Reu lived two
21 and thirty years, and begat Serug: and Reu lived after he
begat Serug two hundred and seven years, and begat sons
22 and daughters. And Serug lived thirty years, and begat
23 Nahor: and Serug lived after he begat Nahor two hundred
24 years, and begat sons and daughters. And Nahor lived nine
25 and twenty years, and begat Terah: and Nahor lived after he
begat Terah an hundred and nineteen years, and begat sons
26 and daughters. And Terah lived seventy years, and begat
Abram, Nahor, and Haran.

As the Elohist bridged with a genealogical table the interval between the Creation and the Flood, so again he similarly deals with the space between the Flood and the Call of Abraham, the next great milestone of his narrative. In this table, as in that, there are ten members; but as the age of the succeeding generations steadily diminishes, the total number of years which elapsed between the Flood and the birth of Abraham is only 292 years. This gives us some unexpected results; as, *e.g.*, that Shem was alive when Jacob was born, and that Eber survived Abraham. It is within this period also that room must be found for the peopling of the earth and for the development of the high civilisations of Babylonia and Egypt. [In this table, as in that of chap. v., there is considerable discrepancy between the figures of the Hebrew text and those of the LXX.]

The names in this table are now names and nothing more. It cannot even be determined whence the name *Eber* was derived. The usual derivation of the word which gives it the signification of "crosser," one who has come from the other side of the Euphrates (cp. Gen. xiv. 13), seems to imply that it was first given by the Canaanites. Besides, according to Ewald, the derivation itself is philologically inaccurate. It has been suggested that the word may mean "river bank" or "dweller in a land of rivers." From the position of Eber in the genealogy it will be seen that many peoples besides

those to whom we restrict the name may have called themselves Hebrews. But the relation between the name of the ancestor and that of the people descended from him is not apparent. Why did Abraham not take the name of a nearer ancestor?

CHAPTER XI. 27–32.—THE GENERATIONS OF TERAH.

27 Now these *are* the generations of Terah : Terah begat Abram,
28 Nahor, and Haran ; and Haran begat Lot. And Haran died
before his father Terah in the land of his nativity, in Ur of
29 the Chaldees. And Abram and Nahor took them wives : the
name of Abram's wife *was* Sarai ; and the name of Nahor's
wife, Milcah, the daughter of Haran, the father of Milcah,
30 and the father of Iscah. But Sarai was barren ; she *had* no
31 child. And Terah took Abram his son, and Lot the son of
Haran his son's son, and Sarai his daughter-in-law, his son
Abram's wife ; and they went forth with them from Ur of the
Chaldees, to go into the land of Canaan ; and they came
32 unto Haran, and dwelt there. And the days of Terah were
two hundred and five years : and Terah died in Haran.

In this section the immediate parentage and the family connections of Abraham are given.

Terah had three sons, one of whom, *Haran, died before his father*, which does not directly mean that he predeceased him, but that he died while with his father, in his presence. He left a son, *Lot*. His death took place *in the land of his nativity*, where, therefore, his father must have been for some time settled, in *Ur of the Chaldees*, **Ur Chasdim**. The late Mr. G. Smith had no doubt that this is the Babylonian city of Ur, now Mugheir, situated on the western bank of the Euphrates, not far from its mouth. There is, he says (*Chald. Genesis*, p. 298), not the slightest evidence of a northern Ur, and a northern land of the Chaldees at this period. [An interesting account of the city will be found in the first chapter of Tomkins' *Abraham.*] Though recent writers generally accept this site, the alternative one of Urfa (Edessa) is still adhered to by some competent scholars. *Abram and Nahor took them wives ; the name of Abram's wife was Sarai*, who according to chap. xx. 12 was his step-sister. Nahor married his cousin *Milcah*, the daughter of Haran, whose other daughter was *Iscah*. Why she is named does not appear ; certainly not because Iscah was another name of Sarai. The migration accomplished by Abram was begun by Terah. He *took Abram, Lot, and Sarai* (leaving Nahor and his family behind, though they followed after, chap. xxiv. 10), *and went forth from Ur*, with the intention of going *into the land of Canaan*, but he only got as far as *Haran* (**Charran**, Acts vii. 2 : now Harran, a small village in Padan-Aram (chap. xxv. 20), some miles S.E. from Edessa), *and Terah died in Haran*, being 205 years old. How long Abram lived in Charran does not appear, though certainly it was long enough to acquire substance and to enlarge his household, chap. xii. 5.

It would seem from chap. xii. 1 that Abram left Charran while his father still lived, but Stephen (Acts vii. 4) tells us it was after his father's death. It follows that as Abram was 75 years when he left Charran (xii. 4), his father must have been at least 130 years old when he was born; but this again is scarcely consistent with Abram's exclamation, chap. xvii. 17.

CHAPTER XII. 1–XXV. 10.—THE HISTORY OF ABRAHAM.

1 Now the Lord had said unto Abram, Get thee out of thy
country, and from thy kindred, and from thy father's house,
2 unto a land that I will show thee: and I will make of thee a
great nation, and I will bless thee, and make thy name great;
3 and thou shalt be a blessing: and I will bless them that bless
thee, and curse him that curseth thee: and in thee shall all

The character of the narrative changes at this point. The attention is now concentrated on an individual, the founder and root of the Hebrew people. Nations were forming themselves under the guidance of various natural impulses—shelter from stronger tribes, need of food, love of adventure and conquest. At last God selects one man and says, "*I* will make of thee a great nation." The origin of this people springing from Abraham is supernatural. No other account can be given of its origin than that Abraham *believed God.* He was himself already the member of a tribe, well off, and likely to be well off; he has no large family to provide for, but he is separated from his kindred and led out to be a new beginning, and this solely because he felt the call of God and responded to it.

THE CALL OF ABRAM.—1–9. *Now the Lord had said*, better, **the Lord said**; the other translation would imply that Abram had not at once obeyed. How God communicated this call to Abram we do not know. Abram never doubted it was Divine, and it was sufficiently explicit. *Get thee out of thy country* . . . . All the iteration in this verse is intended to emphasize the utterness of the abandonment of all natural connections. The point to which he was to direct his steps was not definitely declared; *unto a land that I will show thee.* This reservation made obedience in some respects more difficult (Heb. xi. 8), in other respects easier—as indeed is the case in all such calls, it is better not to see all the difficulties. Sufficient inducement was given to Abram. Assure the colonist that he shall have land, and strong sons to till and hold and leave it to, and he has all the inducement he needs. To Abram these things are promised: *a land*, and *a great nation. And I will bless thee*, not to be restricted either to temporal or spiritual things, but to be left general and comprehensive. But higher than any natural expectation did the promise go in the words: *and thou shalt be a blessing* . . . . *and in thee shall all families of the earth be blessed.* The latter verb is, strictly, reflexive, not passive, and some grammarians therefore translate: *all families shall bless themselves in thy name*, or, shall use thy name as a type of blessedness. This seems somewhat frigid, and both the LXX. and the Vulgate give

4 families of the earth be blessed. So Abram departed, as the
Lord had spoken unto him; and Lot went with him: and
Abram *was* seventy and five years old when he departed out
5 of Haran. And Abram took Sarai his wife, and Lot his
brother's son, and all their substance that they had gathered,
and the souls that they had gotten in Haran; and they went
forth to go into the land of Canaan; and into the land of
6 Canaan they came. And Abram passed through the land
unto the place of Sichem, unto the plain of Moreh. And the

the passive, as our own version does. *So Abram departed*, "not knowing whither he went," Heb. xi. 8. And with him he *took Lot . . . . and the souls*, that is, the slaves and hired servants, *they had gotten* in Haran. The appearance presented by such a household on the march is the subject of a very spirited description in Layard's *Nineveh*, i. 90; cp. also Irving's *Life of Mahomet*, p. 5. One who is intimately acquainted with the East says: "The Asiatic moves even more easily than the European. He is not afraid to go far, if he has not to cross the sea, for once uprooted, distance makes little difference to him. He has no furniture to carry, for, except a carpet and a few brass pans, he uses none. He has no trouble about meals, for he is content with parched grain, which his wife can cook anywhere, or dried dates, or dried flesh, or anything obtainable which will keep. He is, on a march, careless where he sleeps, provided his family are round him—in a stable, under a porch, or in the open air. He never changes his clothes at night, and he is profoundly indifferent to everything that the Western man understands by 'comfort.' If he has time, he takes his cattle with him; if not, he abandons them, or sells them for any sum procurable, turns everything possible into money, and with all his possessions on his back or in a cart, marches on, perfectly secure of the favour of God, to the destination which, sometimes from a tradition as old as his own family, he has fixed in his own mind, with a certain stoicism and even nobility of resignation which it is impossible not to admire." Thus Abram journeyed towards Canaan. His route is carefully traced and described by Tomkins (*Life of Abraham*, p. 63), who is of opinion that he crossed the Euphrates at Carchemish. Stanley prefers Bir, and Malan thinks Thapsacus (Tiphsakh) the probable crossing-place. It is impossible to determine. That he passed through or by Damascus is certified by some interesting traditions, as well as by the supposition that he may there have fallen in with Eliezer, his servant. At length he came to *the place of Sichem* (ver. 6), probably the sacred place at Shechem (cp. Conder's *Handbook*, 275); perhaps only the town Shechem (cp. xxxiii. 18). It is doubtful whether this place derived its name from Shechem, son of Hamor, prince of the Hivites (xxxiv. 2). The probability is that he was named after the place, and that it received its name from its situation on the *shoulder* of Mount Gerizim. Vespasian called the town Neapolis, represented by the modern Nablus. It is situated in one of the richest and most beautiful vales of Palestine. "The land of Syria," said Mohammed, "is beloved by Allah beyond all lands, and the part of Syria which he loveth most is the district of Jerusalem, and the place which he loveth most in the district of Jerusalem is the mountain of Nablus" (see Smith's *Dict. s.v.*). *The plains of Moreh*, rather, the oak of Moreh [supposed

7 Canaanite *was* then in the land. And the Lord appeared
unto Abram, and said, Unto thy seed will I give this land:
and there builded he an altar unto the Lord, who appeared
8 unto him. And he removed from thence unto a mountain on

by Knobel to mean "the Teacher's Oak" or "the Lawgiver's Oak," a tree at which oracular responses were given by some old sage or prophet (cp. Deut. xi. 30 and Judg. ix. 37). The religious character of the place is apparent from chap. xxxv. 4 and Josh. xxiv. 26], a well-known landmark, meeting-place, and place of sacrifice. "Here at the foot of Ebal and Gerizim, in the holy heart of the land, he received from God his earliest intimation that this was the destined home of his future seed—the land in search of which he had travelled so far. Under the branches of that sacred tree, which, after looking down on the cruel and impure rites of many more generations, was still to stand, a venerable landmark in the eyes of his conquering descendants, Abram reared his first rude altar to Jehovah on the soil of Canaan. It was his response to God's word, 'Unto thy seed will I give this land.' It expressed both confidence and gratitude. It was his way of taking the country in possession. It was the first step in that long cleansing of the soil which was ultimately to turn the polluted Canaan into a holy land for God's redeemed" (Dykes' *Abraham*, p. 48). How *the Lord appeared unto Abram*, it is difficult to say; easier perhaps to understand how the impression might be produced that this was the land God gave him. *The Canaanite was then in the land*, that is, when God gave the land to Abram it had inhabitants already who claimed it as theirs; a statement by no means necessarily implying that when it was made the Canaanites had ceased to dwell in the land. It is generally agreed that the Canaanites came from the shores of the Persian Gulf. But it has not yet been determined to what stock they belong. The reasons commonly urged for supposing them to have been of Semitic blood are, that both Abram and his descendants seem to have had no difficulty in conversing with them; that the names of places and of such persons as Melchisedec, Abimelech, etc., are Semitic; and that the fragmentary relics of the Phœnician language indicate that they spoke a Semitic tongue. On the other side it is urged that we are distinctly informed in Gen. x. that the Canaanites and Phœnicians were of Hamitic descent; and moreover, if they were Semitic, all Semitic characteristics had been obliterated: "Unlike their national kindred, the Phœnicians were energetic, they were enterprising, they were artistic, they were grossly immoral, they were freely polytheistic. In short, they were almost everything which the other Semites were not, and scarcely anything that the other Semites were" (Farrar, *Families of Speech*, p. 135). So that we have to choose one or other of these alternatives: either, that being originally Hamitic they had at an early period come so much in contact with Semites as to adopt their language; or, that being originally Semitic they had by unknown influences lost the Semitic characteristics. Canon Rawlinson very ably advocates the view that the Phœnicians were not of the Canaanite stock, but possessed themselves of Canaanite territory, and that the Canaanites themselves were of Hamitic descent.

8. *A mountain on the east of Bethel.* "In the little grassy valley on the south-east of Bethel the patriarch's flocks and herds may have grazed, and that *mountain* to which he came may be the little rugged hill opposite, with

the east of Beth-el, and pitched his tent, *having* Bethel on the
west, and Hai on the east: and there he builded an altar unto
9 the Lord, and called upon the name of the Lord. And Abram
10 journeyed, going on still toward the south. And there was a
famine in the land: and Abram went down into Egypt to
11 sojourn there; for the famine *was* grievous in the land. And
it came to pass, when he was come near to enter into Egypt,
that he said unto Sarai his wife, Behold now, I know that thou
12 *art* a fair woman to look upon: therefore it shall come to
pass, when the Egyptians shall see thee, that they shall say,
This *is* his wife: and they will kill me, but they will save thee
13 alive. Say, I pray thee, thou *art* my sister: that it may be
well with me for thy sake; and my soul shall live because of

shapeless cairns on its top, to which we climbed.—Tel-el-Hajar, 'the hill of the stones'" (Tristram, *Land of Israel*, p. 166). Robinson (*Researches*, i. 450) says the high ground east of Bethel [now *Beitin*] is 'still one of the finest tracts for pasturage in the whole land.' *Hai* is the town of Ai destroyed by Joshua (Ai with the article prefixed becomes *Hai*), who 'made it an heap (*tel*) for ever' (Josh. viii. 28). Some, therefore, identify it with the Tel of stones alluded to above; others (Lieut. Kitchener, R.E.) identify it with Khurbet Haiy, a mile east of Michmash (cp. Robinson, i. 574, 575). Lieut. Conder places it two miles east of Bethel at the ruined town of Haiyan. *And Abram journeyed*, his movements being probably determined by the necessities of his flocks.

ABRAM EXPELLED BY FAMINE.—**10–13.** At length, though how long after his first entrance is not said, he was compelled to leave the land; for *there was a famine in the land.* Although given to him by God, it was subject to the calamities of other lands. He *went* therefore *down into Egypt* (ver. 10), a country which is not dependent on the same conditions as Palestine, and is still resorted to for similar reasons. "In 1870 [when the famine was again grievous in the land] the Philistine country was almost depopulated, the inhabitants having gone into Egypt for food." Abram did not intend to remain in Egypt, and saw that there was a danger even in sojourning there (ver. 11). He knew enough of Egyptian customs to warn him that the beauty of Sarai might endanger him. And as the event proved, his conception of the situation was perfectly accurate.

Two of the oldest Egyptian papyri that have been translated have a bearing on this episode. The one tells us that under the 12th dynasty the wife and children of a foreigner were confiscated as a matter of course and became the property of the king. The other tells us of a Pharaoh who, acting on the advice of his princes, sent armed men to fetch a beautiful woman by force, and then make away with her husband. It was evidently no regular custom which Abram feared, nor was it even the royal fancy which he suspected might possibly light on Sarai, but he thought her beauty might attract the attention of some private person. And he was right. Sarai, indeed, was 65 years old. Her comparatively fair complexion would no doubt favourably contrast with the dusky faces of the Egyptian women; but the age is a difficulty. Abram instructed her how to act (ver. 13), *Say, I pray thee, thou art my sister:* instructing her to tell the half-truth which is the more dangerous lie.

14 thee. And it came to pass, that, when Abram was come into
Egypt, the Egyptians beheld the woman, that she *was* very
15 fair. The princes also of Pharaoh saw her, and commended
her before Pharaoh: and the woman was taken into Pharaoh's
16 house. And he entreated Abram well for her sake: and he
had sheep, and oxen, and he-asses, and men-servants, and
17 maid-servants, and she-asses, and camels. And the Lord
plagued Pharaoh and his house with great plagues because of
18 Sarai, Abram's wife. And Pharaoh called Abram, and said,
What *is* this *that* thou hast done unto me? why didst thou
19 not tell me that she *was* thy wife? Why saidst thou, She *is*
my sister? so I might have taken her to me to wife: now
20 therefore behold thy wife, take *her*, and go thy way. And
Pharaoh commanded *his* men concerning him: and they sent
him away, and his wife, and all that he had.

ABRAM IN EGYPT.—14–20. *And it came to pass . . . the princes saw her,* being unveiled, in accordance with the famous Beni-hassan representation of a Semitic family in which the wife is unveiled. *And commended her before Pharaoh.* "Just as the Turks say 'the Porte' (gate) for the court of the Sultan, the Egyptians, instead of speaking of the king, said 'the Palace,' the great dwelling, *per-aa*" (Pierret). Similarly in English we speak of "the Court" instead of the judge (Tomkins, *Studies*, etc., p. 156). It is scarcely possible as yet to determine under what Pharaoh Abram visited Egypt. A very full and able discussion of the subject is appended by Canon Cook to the first volume of the *Speaker's Commentary;* the conclusion being that Abram was contemporary with the earlier part of the 12th dynasty. *And he entreated Abram well . . . asses and camels.* "The coincidence of Scripture with the evidence of the monuments is to be observed. No horses are mentioned in Abraham's time, but they were common when Joseph was in office. On the other hand, asses, given to Abram, were extremely numerous, even when the pyramids of Gizeh were built" (Tomkins, p. 133). Camels are not mentioned in Egypt till the 19th dynasty. [The word probably means "the beast of burden:" see Smith's *Dict. s.v.;* but camels were also used, as they still are, for other purposes. Their milk is more nutritious than cod-liver oil.] In accepting these gifts Abram must have felt shame, but fear kept him from refusing them. He appears throughout in no very amiable or admirable light: risking the woman through whom the promised seed was to come, and timidly sheltering himself under a lie. But he was mercifully saved from the worst he might fear: for *the Lord plagued Pharaoh.* . . . The warning sent to Pharaoh "reached the heathen mind of the monarch," says Dr. Dykes, "in a way accommodated to his heathen notions. Pharaoh had taken the fair Syrian to his harem with a view to honourable marriage. The prescribed term of preparation for the espousals was still running its course, when some undescribed disease affected the royal household, and probably impeded by its very nature the consummation of the nuptials. To a devout, superstitious Egyptian, every physical evil has some specific moral origin: the court priests had no difficulty in tracing this malady to the presence of the foreign lady. They reasoned precisely as Jonah's shipmates did on a parallel occasion."

CHAP. XIII. 1. And Abram went up out of Egypt, he, and his
wife, and all that he had, and Lot with him, into the south.
2 And Abram *was* very rich in cattle, in silver, and in gold.
3 And he went on his journeys from the south even to Beth-el,
unto the place where his tent had been at the beginning,
4 between Beth-el and Hai; unto the place of the altar, which
he had made there at the first: and there Abram called on
5 the name of the Lord. And Lot also, which went with
6 Abram, had flocks, and herds, and tents. And the land was
not able to bear them, that they might dwell together: for
their substance was great, so that they could not dwell
7 together. And there was a strife between the herdmen of

1. *What is the harm of lying?*
2. *Mention the various aggravations of Abraham's lie; and also what may be suggested in palliation of his offence.*
3. *Give other instances in which eminent personages in Jewish history betrayed a readiness to manœuvre and to lie.*
4. *How does this feature in Abraham's character affect his qualification to be the depositary of God's revelation?*
5. *What did he learn from the events in Egypt?*
6. *What use would a sheep-master like Abraham make of camels?*
7. *What is the radical meaning of* plague, *and what do you gather from it?*
8. *Give a sketch of the leading incidents which occurred at Shechem, Bethel, and Ai; explaining their situation and distance from one another.*
9. *Who were the Canaanites? In what relation did the Phœnicians stand to them? What relics of their language exist?*

LOT'S SEPARATION FROM ABRAM (CHAP. XIII.).

This chapter tells how Lot gave up his claim to Canaan, and left Abram as sole inheritor of God's promise.

Abram went up out of Egypt. The Egyptians, as well as the Hebrews, always spoke of *going up* to Palestine or Syria, probably from the more mountainous character of the country—though many parts of it are really at a lower level than Egypt. *Lot* is mentioned as being *with him*, because the present paragraph concerns Lot. They went *into the south*, **the Negeb**, the region between the hill country of Judah and the desert. *Abram was very rich* [lit. **heavy**, moving slowly] *in cattle*, which were highly prized in Egypt; *in silver and in gold*, which even at that date were finely wrought by the Egyptians. *And he went on his journeys*, or, **by stages**, encamping at short intervals "from verdant stage to stage," according as he found pasture; his aim being to reach *the place of the altar which he had made at the first.* He felt that in this strange land God was his home and refuge. [A description of the country he passed through will be found in Drew's *Scripture Lands*, p. 6.] *And Lot also . . . . so that they could not dwell together;* Lot had been liberally dealt with by his uncle, who had allowed him a large share of all his own prosperity. Lot therefore, as well as Abram, now required miles of grazing ground: and the result was that *there was a strife between the herdsmen*, each

Abram's cattle and the herdmen of Lot's cattle. And the
8 Canaanite and the Perizzite dwelt then in the land. And
Abram said unto Lot, Let there be no strife, I pray thee,
between me and thee, and between my herdmen and thy
9 herdmen; for we *be* brethren. *Is* not the whole land before
thee? separate thyself, I pray thee, from me: if *thou wilt take*
the left hand, then I will go to the right; or if *thou depart* to
10 the right hand, then I will go to the left. And Lot lifted up
his eyes, and beheld all the plain of Jordan, that it *was* well
watered everywhere, before the Lord destroyed Sodom and
Gomorrah, *even* as the garden of the Lord, like the land of
11 Egypt, as thou comest unto Zoar. Then Lot chose him all
the plain of Jordan; and Lot journeyed east: and they
12 separated themselves the one from the other. Abram dwelt
in the land of Canaan, and Lot dwelt in the cities of the plain,
13 and pitched *his* tent toward Sodom. But the men of Sodom
14 *were* wicked and sinners before the Lord exceedingly. And
the Lord said unto Abram, after that Lot was separated from
him, Lift up now thine eyes, and look from the place where
thou art northward, and southward, and eastward, and west-
15 ward; for all the land which thou seest, to thee will I give it,
16 and to thy seed for ever. And I will make thy seed as the

party wishing for their own master the best pasture and the most convenient wells. This strife was not only a pain to Abram, but it was dangerous, for *the Canaanite . . dwelled then in the land*, a circumstance which also diminished the available room for large encampments. Accordingly, Abram decided that a separation was advisable; better for relatives to live amicably apart than to be quarrelsome partners. *Is not the whole land . . .* as Augustine remarks, it is for the superior to make the division and for the inferior to choose his share. *And Lot lifted up his eyes;* what he saw is sketched in Stanley's *Sinai and Palestine*, 218. That which attracted the eyes of Lot was *the plain of Jordan*, lit. the circle of Jordan, the lower part of the valley watered by the Jordan, which was called the Great Plain, or the Arabah, and now known as the Ghôr. No words could exaggerate the promise of this *well-watered* plain. It seemed to Lot as *the garden of the Lord*, as an ideal region for a flockmaster; or, to convey an impression of it by a comparison with the real and known, it was *like the land of Egypt*. The words, *as thou comest unto Zoar*, are added to indicate the extreme point southwards to which this fertile region extended. This inviting land *Lot chose*, and gradually journeying east to enter it, at length *pitched his tent towards Sodom*, undismayed and undeterred by the circumstance that *the men of Sodom were wicked . . . exceedingly*. Abram on his part found he was not the loser by his magnanimity. Having acted as one who knew that the Lord would provide—he had learned in Egypt that God required no immorality on man's part to forward His purpose—he now finds that it is "the meek who inherit the earth:" *the Lord said unto Abram . . .* renewing to him the assurance that the whole land of Canaan would be his.

dust of the earth: so that if a man can number the dust of
17 the earth, *then* shall thy seed also be numbered. Arise, walk
through the land, in the length of it, and in the breadth of it;
18 for I will give it unto thee. Then Abram removed *his* tent,
and came and dwelt in the plain of Mamre, which *is* in
Hebron, and built there an altar unto the Lord.

CHAP. XIV. 1. And it came to pass in the days of Amraphel king
of Shinar, Arioch king of Ellasar, Chedorlaomer king of

This is the *third* promise (cp. xii. 2, and xii. 7), and embraces the two main features of the others, the land and the seed. From the central position occupied by Bethel, the land could be well seen. Abram was directed not only to view it, but to consider and use it as his own: *Arise, walk through the land.* But, in the meantime, what he does is to *remove his tent* southwards to *Hebron*, to the *oaks of Mamre*. Constantine erected a basilica on the spot where these oaks stood, about two miles north of Hebron. "In one corner of the building," says Canon Tristram, "is an ancient drop-well, carefully lined with hard limestone, and still containing water; probably far older than the church, and perhaps reaching back to the time of Abraham" (*Land of Israel*, p. 398). Hebron is now called *El-Khulil*, the friend, after Abram, the friend of God.

1. *What features of character are displayed in Lot's choice?*
2. *How did the faith of Abram manifest itself?*
3. *To whom and at what times are God's assurances of His favour likely to come?*
4. *Point out on a map Bethel, Hebron, and the plain of Jordan.*
5. *Write a brief history of Hebron.*

ABRAM'S RESCUE OF LOT FROM CHEDORLAOMER (CHAP. XIV.).

The idea that this vivid chapter is an invention for the purpose of exalting Abram is gratuitous, and is refuted by the evidence borne by the narrative itself. The names of the kings engaged, their alliance, their route, are all in agreement with the historical facts recorded in Assyrian inscriptions. It is possible no doubt that a writer of genius should accurately restore the past, but it is scarcely credible that he should have run the risk of inserting so many details as are found in this chapter. Besides, there are marks proving the narrative to be derived from a foreign, not a Hebrew, source. Of these the most striking is the title by which Abram is identified (ver. 13), "Abram the Hebrew." This and other marks indicate that the narrative was preserved either in an Assyrian document—which is not likely—or by some of the parties engaged on the side of the cities of the plain.

1. *Amraphel*, or, as the LXX. gives it, *Amarphal*, is an Akkadian proper name; Lenormant has found the name Amarpal on two cylinders. *King of Shinar, i.e.* of the southern division of Chaldæa, called by the inhabitants Sumir. *Arioch*, probably Eriaku, a name borne by at least one Chaldæan prince, the son of Kudur-Mabuk, who received, as his capital, the town of Larsa (*Ellasar*), on the east side of Euphrates. *Chedorlaomer*, transliterated by LXX. into *Chodollogomor*, which is in appearance but not in pronunciation

2 Elam, and Tidal king of nations; *that these* made war with
Bera king of Sodom, and with Birsha king of Gomorrah,
Shinab king of Admah, and Shemeber king of Zeboiim, and
3 the king of Bela, which is Zoar. All these were joined
4 together in the vale of Siddim, which is the salt sea. Twelve
years they served Chedorlaomer, and in the thirteenth year
5 they rebelled. And in the fourteenth year came Chedor-
laomer, and the kings that *were* with him, and smote the
Rephaims in Ashteroth Karnaim, and the Zuzims in Ham,

somewhat liker its original **Kudur-lagamar.** Kudur is a common component in the names of Assyrian kings, and is stated by Rawlinson to mean "son of;" *Lagamar* is known to have been the name of one of their deities, so that Kudur-lagamar is son of Lagamar.[1] He is styled *King of Elam.* Elam comprehended the broad and rich plains to the east of the lower course of the Tigris, together with the mountains (8000 to 10,000 feet high) which bound them. It is known as *Susiana* to the Greek geographers. The Elamites were Semitic, but were invaded by Cushites, called by the Greeks Kossæans. In the time of Chedorlaomer, Elam apparently held in subjection the whole country west to the Jordan and at some points farther. *Tidal,* in LXX. *Thargal=Tur-gal,* **great chief,** described as *king of nations,* a doubtful title, but possibly meaning that he ruled over the Semitic tribes to the north of Babylonia. The same title occurs in an inscription translated in the *Records of the Past,* vii. 4.

3. *Vale of Siddim, i.e.* **the vale of cliffs.** "The cliffs of marl along the shore of the Dead Sea and those formed by the streams running to Jordan, are called *Sidd* by the Bedawin. These marl hills are the most remarkable feature of the lower part of the Ghôr" (Conder's *Handbook*). *Which is the salt sea;* these words have been supposed to imply that the sea lies where the cities then stood. There is reason to doubt this. "The lake, far from having been recently formed, is the remains of a yet larger and more ancient sea. It may further be remarked, that the cities of the plain are described as having been destroyed by fire, not by water" (Conder, p. 239; and full proof in Mr. Grove's admirable article on the Salt Sea in Smith's *Dict.*). The position occupied by these kings, on one of the chief caravan routes, made it necessary that their subjection or alliance should be secured.

5–7. The tribes here named lay to the east of the Jordan. Chedorlaomer came from the north, and so crippled these tribes in his passage southwards, that when he swept round the lower end of the Dead Sea and up the Jordan valley, he should have nothing to fear, at least on his right flank. The first to feel his sword were the *Rephaim,* rendered by the LXX. **giants** (cp. Deut. iii. 11). Their stronghold was *Ashteroth Karnaim,* a place not yet identified, and distinct, in Grove's judgment, from the Ashteroth (also in Bashan) mentioned as Og's capital (Deut. i. 4). Some suppose it was named **'of the two peaks'** from the character of its site; others, apparently with more reason, think it derived its name from the horns of the crescent moon, the symbol of Astarte. The next tribe subdued was the *Zuzim,* usually supposed to be identical with the Zamzummims. Dr. Tristram identifies *Ham* with *Hameitat,*

[1] But although George Smith identifies Chedorlaomer with Kudur-Mabuk, it seems still somewhat doubtful whether this is warranted.

6 and the Emims in Shaveh Kiriathaim, and the Horites in
their mount Seir, unto El-paran, which *is* by the wilderness.
7 And they returned, and came to En-mish-pat, which *is* Kadesh,
and smote all the country of the Amalekites, and also the
8 Amorites, that dwelt in Hazezon-tamar. And there went out
the king of Sodom, and the king of Gomorrah, and the king
of Admah, and the king of Zeboiim, and the king of Bela,
(the same *is* Zoar;) and they joined battle with them in the
9 vale of Siddim; with Chedorlaomer the king of Elam, and
with Tidal king of nations, and Amraphel king of Shinar, and
10 Arioch king of Ellasar; four kings with five. And the vale
of Siddim *was full of* slime-pits; and the kings of Sodom and
Gomorrah fled, and fell there; and they that remained fled to
11 the mountain. And they took all the goods of Sodom and
12 Gomorrah, and all their victuals, and went their way. And

six miles east of the lower part of the Dead Sea. The *Emims*, "a people great and many and tall," possessing the land afterwards inhabited by the Moabites (Deut. ii. 10), held *Shaveh-Kiriathaim*, a town not yet identified. The *Horites*, **cave-dwellers**, or **troglodytes**, who excavated the rocks around Petra, were driven out by the descendants of Esau, who possessed *Mount Seir* "in their stead" (Deut. ii. 12). The terminus of the expedition was *El-paran, which is by the wilderness*, or the **oak** or **terebinth wood** of Paran. The wilderness or desert of Paran stretched away south-west through what is now known as the Desert Et-Tih, into which, unless they meant to go on to Egypt, nothing could be gained by going.

7. *And they returned;* at this point they turned, and as they had in their southward course swept the country lying to the east of the great commercial route from the Elanitic Gulf, so in their northward route they smite all the country of the Amalekites, which lies on the west of that route. They thus seem to have come round to the lower end of the Dead Sea and gone up its western shore as far as *Hazezon-Tamar* (**the felling of palms**, afterwards called *Engedi*, the kid's fountain, now Ain-jidy), where they could advance no farther, but must have forced the extremely difficult pass to the higher ground, and have marched within no great distance of Abram's encampment, until they could again descend to the plain of Siddim. It may be thought even more probable that they kept the higher ground from Kadesh without touching the Dead Sea at any point, only detailing a party to make a descent upon En-gedi in passing. [Tristram describes the route by the Dead Sea, *Land of Moab*, p. 25.]

10. *Slime-pits*, **asphalt pits.** The *Bible Word-Book* cites from Holland's *Pliny:* "The very clammy *slime* bitumen, which at certaine times of the yere, floteth and swimmeth upon the lake of Sodom, called Asphaltites in Jury." A good account of these bitumen wells (still called *biaret hummar*) is given by Thomson, *Land and Book*, p. 223. The abundance of these pits is expressed in the original by an expression equivalent to "*wells upon wells.*" It is singular that the nature of the ground should have proved fatal, not to the foreigner, but to those who knew it. The King of Sodom *fell there*, but this

they took Lot, Abram's brother's son, who dwelt in Sodom,
13 and his goods, and departed. And there came one that had
escaped, and told Abram the Hebrew; for he dwelt in the
plain of Mamre the Amorite, brother of Eshcol, and brother
14 of Aner: and these *were* confederate with Abram. And when
Abram heard that his brother was taken captive, he armed
his trained *servants*, born in his own house, three hundred
15 and eighteen, and pursued *them* unto Dan. And he divided
himself against them, he and his servants, by night, and smote
them, and pursued them unto Hobah, which *is* on the left
16 hand of Damascus. And he brought back all the goods, and
also brought again his brother Lot, and his goods, and the
17 women also, and the people. And the king of Sodom went
out to meet him after his return from the slaughter of Chedor-
laomer, and of the kings that *were* with him, at the valley of
18 Shaveh, which *is* the king's dale. And Melchisedec king of
Salem brought forth bread and wine: and he *was* the priest
19 of the most high God. And he blessed him, and said, Blessed
be Abram of the most high God, possessor of heaven and
20 earth: and blessed *be* the most high God, which hath delivered
thine enemies into thy hand. And he gave him tithes of all.

apparently can only refer to his section of the allied army, as he himself (scarcely his successor) appears to hail Abram's return. [The form of the Hebrew word would indicate that they fell *into* the pits, but the translation of the A. V. can be justified by other instances.]

13. *And there came one that had escaped, and told Abram the Hebrew, i.e.* **Abram the immigrant from beyond Euphrates,** [*Transeuphratensis* in the Vulgate,] the native of the country beyond the river. Others suppose it is the patronymic from Eber, chap. x. 21.

14. *Dan* was situated, according to Josephus, near the springs of Lesser Jordan. The name lingers in that of the stream called Leddan. See Conder's *Handbook*. Aner, Eshcol, and Mamre, and probably their followers, went with Abram.

15. *Hobah, which is on the left hand of Damascus, i.e.* **to the north of Damascus.** Primitive people, when they take their bearings, face the East, the rising sun, and so have the north on the left hand, the south on the right (cp. *Deccan, right hand land*, for the south of Hindostan). "At the distance of two miles outside the walls [of Damascus] is the village of Hobah, said to be that to which Abraham pursued the kings."—Stanley, *S. and P.* p. 414, *k*.

17, 18. *The valley of Shaveh;* it is impossible with certainty to determine where these localities, Salem and Shaveh, were. It is very commonly supposed that Salem was the place which afterwards became Jerusalem, and that the *King's dale* was that part of the ravine of the Kidron afterwards known under that name, cp. 2 Sam. xviii. 18. *Melchi-zedek* = **King of Righteousness, or Righteous King,** *brought forth bread and wine* to refresh and welcome the **retainers of Abram.** He is described as *priest of the Most High God*, **of El**

21 And the king of Sodom said unto Abram, Give me the per-
22 sons, and take the goods to thyself. And Abram said to the
king of Sodom, I have lift up mine hand unto the Lord, the
23 most high God, the possessor of heaven and earth, that I
will not *take* from a thread even to a shoe-latchet, and that I
will not take anything that *is* thine, lest thou shouldest say, I
24 have made Abram rich: save only that which the young men
have eaten, and the portion of the men which went with me,
Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV. 1 After these things the word of the Lord came unto

Elyon. *El*, meaning *strong, mighty*, is the term for God common to the whole Semitic family. *Elyon*, meaning *high* (cp. Supreme, Superi), was used as a term for God by the Phœnicians and Canaanites, as well as by the Hebrews.

22. *I have lift up my hand*, which has been from the most remote to the present time the gesture proper to swearing, cp. Ezek. xx. 5, and Virgil, *Æneid*, xii. 195.

> "He spoke, and next Latinus prays
> *With lifted hand* and heavenward gaze:
> 'By land, by sea, by stars, I *swear*,'" etc.

REMARK.—This chapter shows us how Abram's faith in God's promise gave him balance and dignity, courage and generosity, in dealing with critical circumstances and important personages. He could afford to be forgiving and generous to his grand competitor, Lot, precisely because he felt sure God would deal generously with himself. He could afford to acknowledge Melchisedec as his spiritual superior, and would not take advantage, even when at the head of his men eager for more fighting, of the peaceful king who came out to propitiate him, because he knew that God would give him his land without wronging other people. And he scorned the wages of the King of Sodom, holding himself to be no mercenary captain, nor indebted to any one but God.

1. *By what names is the Salt Sea known* (*a*) *in Scripture*, (*b*) *in secular authors, and what are its chief peculiarities?*
2. *Describe the object and route of the invading army; and what evidence regarding the position of the cities of the plain does this route afford?*
3. *What qualities show themselves in Abram, in Lot, and in the King of Sodom, in this episode? How far was Lot blameworthy in returning to Sodom after his rescue?*
4. *Explain Abram's reasons for refusing the King of Sodom's offer, and show how it testifies to his faith.*
5. *What reference is made to Melchisedec in the N. T.? In what points is the priesthood of Christ illustrated by that of Melchisedec?*
6. *Give other instances of priest-kings.*
7. *Give some other names compounded with* Melech, *and with* Zedek.

THE COVENANT MADE WITH ABRAM (CHAP. XV.).

CIRCUMSTANCES ELICITING FURTHER REVELATIONS.—1–7. *After these things.* The time was suitable for a fresh revelation. Abram felt that he

Abram in a vision, saying, Fear not, Abram: I *am* thy shield,
2 *and* thy exceeding great reward. And Abram said, Lord God,
what wilt thou give me, seeing I go childless, and the steward
3 of my house *is* this Eliezer of Damascus? And Abram said,
Behold, to me thou hast given no seed: and, lo, one born in
4 my house is mine heir. And, behold, the word of the Lord
came unto him, saying, This shall not be thine heir; but he
that shall come forth out of thine own bowels shall be thine
5 heir. And he brought him forth abroad, and said, Look now
toward heaven, and tell the stars, if thou be able to number
6 them: and he said unto him, So shall thy seed be. And he
believed in the Lord; and he counted it to him for righteous-
7 ness. And he said unto him, I *am* the Lord that brought
thee out of Ur of the Chaldees, to give thee this land to

had made the mightiest earthly powers his enemies, and probably feared that the next campaigning season would bring down on his encampment an irresistible host; so the word of encouragement comes, *Fear not, Abram; I am thy shield.* Besides, he saw that he was exhibited to his followers as a man who had the enjoyment neither of this world's winnings nor of the promise of God, for the sake of which he sacrificed the booty offered him by Sodom. The soreness he felt on this account was removed by the assurance, *I am thy exceeding great reward*, or, as it might rather be rendered, thy reward is exceeding great. *The word of the Lord came;* this became the usual formula for expressing the communication of God's will to men. The present communication evokes the prayer (ver. 2). *Lord God*, lit. Adonai Jehovah. *What wilt thou give me, seeing I go childless?* Abram's reply to the promise of reward; and as if he said, "Why increase my possessions, when there is none to inherit but a stranger?" So long as the one thing a man most prizes is beyond his reach, all else brings him no contentment. *The steward of my house*, lit. the son of the possessions of my house, *i.e.* my heir, *is this Eliezer of Damascus;* the construction of the last words is difficult, but the A. V. is in all probability substantially correct. Dillmann supposes that Abram may allude to the probable inheritance of his possessions by the town of Damascus through Eliezer, who was now, since Lot's succession, his heir. In response, God assures him of an heir of his own body (ver. 4); and in confirmation (ver. 5) points him to the stars as indicating the number of his seed. Where did the vision end? Did Abram actually go out or did he in vision see the heavens? *Tell the stars, i.e.* count the stars (cp. Ps. xxii. 17; Milton's line, "And every shepherd tells his tale;" *tellers* in a Parliamentary division; and the expression "all told," used of a crew or a regiment all mustered). The sight of the stars would help Abram's faith by reminding him of the vast power of God.

6. *And he believed . . . righteousness* (cp. Rom. iv.). Apart from Paul's commentary on this verse, it would appear as if nothing more were meant than that Abram's faith met with God's approval. He put himself finally into God's hand to be blessed in God's way and in God's time, and this resignation or resolve that he would not force his own way in the world but would wait upon God, was looked upon as deserving the name of righteous-

8 inherit it. And he said, Lord God, whereby shall I know
9 that I shall inherit it? And he said unto him, Take me an
heifer of three years old, and a she-goat of three years old,
and a ram of three years old, and a turtle-dove, and a young
10 pigeon. And he took unto him all these, and divided them
in the midst, and laid each piece one against another but the
11 birds divided he not. And when the fowls came down upon
12 the carcases, Abram drove them away. And when the sun
was going down, a deep sleep fell upon Abram; and, lo, an
13 horror of great darkness fell upon him. And he said unto
Abram, Know of a surety that thy seed shall be a stranger in
a land *that* is not theirs, and shall serve them; and they shall

ness just as much as his integrity or generosity in his dealings with Lot. Paul uses the passage to illustrate the difference between accepting God's favour and winning it. How, he asks, did Abram get righteousness? Not by observing ordinances and commands, but by trusting God, by believing that without any working of his, God already loved him.

SIGN OF THE COVENANT.—8–12. Cordial as Abram's faith was, he felt that a sign would be helpful; ver. 8: *Lord God, whereby shall I know.* Cp. Gideon, Hezekiah, Moses; and contrast Ahaz and Zechariah.

9–11. *Take me,* take on my behalf; that I may bind myself by the usual forms of covenant. *Three years old,* the age at which the life of these animals is mature and yet fresh. They were cut in two, lengthwise, and the two parts of each animal were laid opposite each other, leaving a passage between. Through this passage the contracting parties walked (ver. 17), thus indicating that they imprecated on themselves, in case of failure, treatment similar to that which the animals had undergone; or possibly that as each part of the animal was dead without the other, so the contracting parties were to find their life in union (cp. Jer. xxxiv. 18; Pagan illustrations of this form of contract will be found in Rosenmüller and Doughty). It has been thought that the three three-year-old animals signified the three generations of bondage; as the birds, harpy-like, swooping upon them, have been supposed to symbolize the agencies which threatened defeat to the covenant; much more probably the number three was considered a sacred number and therefore appropriate here. As the sun went down (ver. 12) there fell on Abram *an horror of great darkness,* lit. a terror, a great darkness, probably connected with the dark future he foresaw for his descendants.

REVELATION TO ABRAM OF THE MIGRATIONS OF HIS POSTERITY.—13–17. The reason of the long delay here predicted is given in the words: *for the iniquity of the Amorites is not yet full.* "Not even to carve out a land for the seed of the covenant will 'the Judge of all the earth' do a partial or unrighteous thing, or curtail by a generation the possible lifetime of a people, or sacrifice prematurely the children of Canaan for the children of Abram" (Dykes). To Abram himself this prediction must have had the effect of materially modifying his view of the future. The promise to himself and his seed was not to make everything easy to them. On the contrary, their path to the attainment of the promised land was to lie through long years of

14 afflict them four hundred years; and also that nation, whom
they shall serve, will I judge: and afterward shall they come
15 out with great substance. And thou shalt go to thy fathers in
16 peace; thou shalt be buried in a good old age. But in the
fourth generation they shall come hither again: for the iniquity
17 of the Amorites *is* not yet full. And it came to pass, that,
when the sun went down, and it was dark, behold a smoking
furnace, and a burning lamp that passed between those pieces.
18 In that same day the Lord made a covenant with Abram, say-
ing, Unto thy seed have I given this land, from the river of
19 Egypt unto the great river, the river Euphrates: the Kenites,
20 and the Kenizzites, and the Kadmonites, and the Hittites,
21 and the Perizzites, and the Rephaims, and the Amorites, and
the Canaanites, and the Girgashites, and the Jebusites.

sorrow and disappointment. To the people while in Egypt, this prediction must have been their one anchor of hope. *Four hundred years* expresses in round numbers the 430 years actually spent in Egypt (Ex. xii. 40). The keynote of the Exodus (Ex. vi. 6–8) seems to be given in these words:—*That nation, whom they shall serve, will I judge;* and the remaining part of the prediction was also verified in the strange *loans* made by Israel (cp. Ex. xii. 35, 36). The land was to be regained after four centuries and *in the fourth generation;* according to Ex. vi. 16–20, the generations in the line of Levi were—Levi, Kohath, Amram, Moses; but Kohath was born before the children of Israel entered Egypt (Gen. xlvi. 11), and it is impossible that before the birth of his grandson nearly four centuries should have elapsed. Even reckoning the four hundred and thirty years from Abram's call, the difficulty is not removed. Isaac was born twenty-five years after Abram's entrance into Canaan, Jacob was born sixty years after Isaac, and entered Egypt when one hundred and thirty years old. This leaves only two hundred and fifteen years to be accounted for by the residence in Egypt. But even this is too long a term to be spanned by three generations. The probability seems to be that in the registers given some generations are omitted.

To this revelation was attached a further sign (ver. 17), *a smoking furnace and a burning lamp.* "For the first time the glory of the Lord (the Shechinah) appears in a symbol similar to that which was afterwards seen by Moses in the burning bush," etc. But as the bush burning unconsumed was the symbol of Israel, so here it may be questioned whether the smoking furnace is not also a symbol of Israel under affliction; while the flaming light that accompanies them is the symbol of the Divine presence.

THE PROMISED LAND DEFINED.—18–21. *From the river of Egypt unto . . . Euphrates.* "The boundaries of the country never extended from the Euphrates to the Nile. But then it is not and cannot be the object of this prophetic promise to furnish data meant to be geographically exact" (Kurtz). Israel was to be the great independent power between the East and West, Assyria and Egypt. The ten tribes then occupying the land are named; ten as usual denoting universality or completeness. On the positions, etc. of the tribes, see the *Appendix* to *S. S. Teacher's Bible* or the *Bible Dict.*

CHAP. XVI. 1 Now Sarai, Abram's wife, bare him no children: and
she had an handmaid, an Egyptian, whose name was Hagar.
2 And Sarai said unto Abram, Behold now, the Lord hath
restrained me from bearing: I pray thee, go in unto my maid;
it may be that I may obtain children by her. And Abram
3 hearkened to the voice of Sarai. And Sarai, Abram's wife,

REMARKS.—The covenant of Abraham. "That on any terms a mightier than the mightiest mortal potentate may link his resources to the fortunes of a single feeble man, so as to guarantee to him the friendship and assistance of Heaven, is the most inspiring, and has in a thousand instances shown itself to be the most sustaining, of beliefs. . . . Gracious as this restored friendship is in its substance, it is no less gracious in its form. . . . For this Promiser, to ratify His word by a sign or token, to exchange with men reciprocal guarantees, or to bind Himself under the sanction of an oath, means that He acts just as suspected human promisers are required to act. It means that He stoops to tie himself in those melancholy bonds by which men seek to reduce the risks of falsehood."—Dykes' *Abraham*, pp. 126-128.

1. *Give instances of the "divers manners" in which God has spoken to man.*
2. *What is the meaning of* Theophany? *of* Shechinah? *On what occasions did fire symbolize God's presence, and what is its fitness as such a symbol?*
3. *Why is the revelation of God in Christ considered final?*
4. *What did God's covenant with Abram secure to him?*
5. *Compare this covenant with that made at Sinai.*
6. *Mention any forms of covenanting you are acquainted with.*
7. *What does Paul mean when he says that "all the promises of God are in Christ yea, and in Him Amen"?*
8. *What conclusion does Paul gather from ver.* 6?

SARAH'S DEVICE FOR PROCURING AN HEIR (CHAP. XVI.).—THE BIRTH, CHARACTER, AND FRUITFULNESS OF ISHMAEL ARE PREDICTED.

SARAH'S CONTRIVANCE AND ITS RESULTS.—1-6. *She had*, as her own rather than Abram's, *an handmaid . . . Hagar.* "If this name be Shemitic [from a verb meaning to *flee from*], it could have been given to Hagar only after flight from Abraham's house. As she is stated to have been an Egyptian, it is more probably an Egyptian name."—Wright.

Sarah had not yet been named as the mother of the promised seed (cp. xvii. 16); and she might naturally suppose that by giving Hagar to Abram, in accordance with a custom still common in the East, she was dutifully fulfilling the promise of God to give Abram an heir of his own body. She might indeed have gathered from the jealousy with which she had been protected in Egypt that she herself was to be the mother, but that seemed now to be out of the question. [Cp. Mal. ii. 15; and a modern instance of the custom in Lady Duff Gordon's *Letters*, pp. 284–286.]

took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband
4 Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her
5 mistress was despised in her eyes. And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee.
6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly
7 with her, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, by the
8 fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And
9 she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and
10 submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it
11 shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the

This proposal of Sarah's was made (ver. 3) *after Abram had dwelt ten years*, etc., and was therefore eighty-five years old. Its result was the domestic discomfort depicted in vers. 4–6. All were in fault. The empty-headed Egyptian girl filled with haughty fancies and maliciously crowing over Sarah, towards whom she should have shown an especial tenderness, and ungratefully using against Sarah the position Sarah herself had given her. Sarah, again, is soured and irritated by the success of her own scheme, and in the blindness of anger blames her husband and abuses her maid. She had, like many other persons, sufficient generosity to sacrifice her rights to another, but not magnanimity enough to prolong the sacrifice and feel no jealousy in presence of the other's enjoyment. Abram himself is much to blame for allowing the woman he had used for his wife to be so maltreated as to be driven from home and shelter. If the peace of his household required her banishment, he should have sent her in safety and honour to another home.

Hagar's Flight and Return.—7–16. Hagar naturally made for her native land, Egypt. Shur lay on the route between Hebron and Egypt, and not far from the latter country (chap. xx. 1, xxv. 18; 1 Sam. xv. 7, etc.). The Israelites came into the wilderness of Shur after crossing the Red Sea (Ex. xv. 22). "The word Shur in Hebrew signifies 'a wall;' and as we stand at Ayun Musa and glance over the desert at the Jebels er Rahah and et Tih which border the gleaming plain, we at once appreciate the fact that these long wall-like escarpments are the chief if not the only prominent characteristics of this portion of the wilderness, and we need not wonder that the Israelites should have named this memorable spot, after its most salient

12 Lord hath heard thy affliction. And he will be a wild man;
his hand *will be* against every man, and every man's hand
against him; and he shall dwell in the presence of all his
13 brethren. And she called the name of the Lord that spake
unto her, Thou God seest me: for she said, Have I also here
14 looked after him that seeth me? Wherefore the well was
called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.
15 And Hagar bare Abram a son: and Abram called his son's
16 name, which Hagar bare, Ishmael. And Abram *was* four-
score and six years old when Hagar bare Ishmael to Abram.

feature, the wilderness of Shur or the wall."—Palmer, *Desert of the Exodus*, p. 38.

12. *And he will be a wild man*, lit. **a wild ass among men**, or, **a wild ass of a man**, untameable, free, not submitting to the yoke (cp. Job xi. 12, xxiv. 5, etc.). Their fleetness is described in Layard's *Nineveh*, i. 324. *He shall dwell in the presence of all his brethren*, lit. **in the face, in front**, an expression which sometimes means **to the east**, as in speaking of directions primitive people face the rising sun, the east. But a geographical definition seems somewhat out of place in this prediction, and it seems rather to mean that Ishmael's seed will have an independent standing, and though descended from a slave will not be slaves. "They have roved like the moving sands of their deserts; but their race has been rooted while the individual wandered. That race has neither been dissipated by conquest, nor lost by migration, nor confounded with the blood of other countries. They have continued to dwell in the presence of all their brethren, a distinct nation, wearing upon the whole the same features and aspects which prophecy first impressed upon them."—Davison, *Discourses on Prophecy*, p. 493.

13, 14. *Thou God seest me. . . . seeth me?* rather, **Thou art a God of seeing** [*i.e.* a God who revealest Thyself]: **for she said, Do I also still see after seeing?** What struck Hagar, the Egyptian, brought up to believe in gods that hid themselves in impenetrable secrecy and whom it was death for any mortal to behold, was that she should see God and live. And so she called the well *Beer-lahai-roi*, *i.e.* **the well of living of seeing**, the well where life had been preserved after God had been seen. It should, however, be said that Delitzsch prefers to translate Thou art a God of seeing, *i.e.* the All-Seeing, from whose eye even the forsaken woman in the desert is not hidden. For she said, Have I not even here looked after Him who saw me? The name of the well he interprets as the well of the Living One who sees me. [Cp. the story of Semele.] *Behold, it is between Kadesh and Bered*, probably at the place discovered by Rowlands, called by the Arabs *Moilahi Hagar*, on the road from Beer-sheba to Shur.

REMARKS.—1. In this unpretending, domestic chapter we have laid bare to us the origin of one of the most striking facts in the history of religion—viz., that from the one person of Abraham have sprung Christianity and that religion which has been and still is its most formidable rival, Mohammedanism. To Ishmael, Abraham's first-born, all the Arab tribes are proud to trace their pedigree; and in Mohammed they see the fulfilment of the promise given to the great patriarch.

CHAP. XVII. 1 And when Abram was ninety years old and nine,
the Lord appeared to Abram, and said unto him, I *am* the
2 Almighty God; walk before me, and be thou perfect. And I
will make my covenant between me and thee, and will mul-
3 tiply thee exceedingly. And Abram fell on his face: and God
4 talked with him, saying, As for me, behold, my covenant *is*
5 with thee, and thou shalt be a father of many nations. Neither
shall thy name any more be called Abram, but thy name shall
be Abraham; for a father of many nations have I made thee.

2. Hagar is a symbol of the expedients we make use of to win for ourselves what God seems unwilling to bestow—expedients not always glaringly sinful, but though customary yet not the best possible. God always working out His purposes in consistency with all that is most honourable and righteous in human conduct, requires of no one to swerve a hair's-breadth from the highest ideal of what a human life should be. And this episode warns us that from a Hagar can at best spring an Ishmael, and that to obtain our Isaac we must betake ourselves to God's barren-looking means.

1. *In what degree was Sarah culpable for proposing that Abram should take Hagar?*
2. *How did Sarah happen to have an Egyptian maid?*
3. *What great historical epoch takes its name from the same root as Hagar, meaning* flight?
4. *In what respects were Abraham, Sarah, and Hagar respectively at fault in this episode?*
5. *Describe the mode of life of Ishmael's descendants, and where they are now chiefly to be found.*

THE COVENANT RENEWED BY CIRCUMCISION; AND SARAH NAMED AS THE MOTHER OF THE PROMISED SEED (CHAP. XVII.).

THE COVENANT RENEWED, AND ABRAM'S NAME CHANGED.—1–8. *And when Abram was ninety years old and nine, i.e.* thirteen years after the birth of Ishmael, during which time Abram had been becoming increasingly attached to the boy, and finding in him enough to deaden his longing for an heir. He is reawakened to the full import of the promise by the Lord's words: *I am the Almighty God* [El Shaddai, cp. Ex. vi. 2, 3; Num. xxiv. 4]; *walk before me, and be thou perfect.* There is no need of paring down the promise till it square with human probabilities; no need of being content with an Ishmael when an Isaac is promised; for I, the Mighty God, can accomplish the brightest ideal my words ever set before you. Keep yourself in my presence, and your hope will live. *And I will make my covenant*, lit. will give my covenant; as a favour bestowed by a superior, not a bargain between equals; but the word is almost equivalent to *establish, constitute.* To help Abram to realize and remember this grace, God further says, *Neither shall thy name*, etc., ver. 5. *Abram*, a name found in Assyrian inscriptions, possibly meant exalted father; *Abraham*, father of a multitude. The observation of Delitzsch, that the change in the names of Abram and Sarai was effected by the introduction of the fundamental letter in the name of

6 And I will make thee exceeding fruitful, and I will make
7 nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to
8 be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting
9 possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and
10 thy seed after thee in their generations. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised.
11 And ye shall circumcise the flesh of your foreskin; and it
12 shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of
13 thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my cove-
14 nant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he

Jehovah (the letter H) is attractive, but probably not to be made much of. It is more important to observe that the change is sacramental. "The sacramental character of a name . . . consists in its Divine appointment to represent, and commemorate, and testify some special grace and blessing, and so to be a permanent pledge of its bestowal" (Wilkinson, *Personal Names in the Bible*, p. 313). *And I will establish my covenant . . . to be a God unto thee* (cp. ver. 8, I will be their God), a comprehensive pledge that the whole resources of the Almighty would be used for the defence and blessing of the covenanting people.

CIRCUMCISION APPOINTED AS THE SIGN AND SEAL OF THE COVENANT. —9–14. Every one who desired to share in the blessing of Abraham must bear on his person this sign; *and the uncircumcised man-child shall be cut off from his people*, shall be liable to the penalty of death—at all events the expression was so interpreted afterwards. It is probable, though not absolutely certain, that circumcision independently originated in many countries. It is practised by some tribes on the Amazons, by three distinct races in the South Seas, by the Papuans, Australians, and many Kaffir tribes. In some tribes it may be practised for the reason assigned by Herodotus, or for the prevention of disease; in others it may have been "an economical recognition of the Divine ownership of human life;" as enjoined upon Abraham and his descendants, it implied that nature was impure and could not produce the promised seed. It is a sign at once of the unfitness of nature to generate its own Saviour, and of God's intention to give this saving and blessing seed.

Sarai = mother of kings

15 hath broken my covenant. And God said unto Abraham, As
for Sarai thy wife, thou shalt not call her name Sarai, but
16 Sarah *shall* her name *be*. And I will bless her, and give thee
a son also of her: yea, I will bless her, and she shall be *a*
17 *mother* of nations; kings of people shall be of her. Then
Abraham fell upon his face, and laughed, and said in his
heart, Shall *a child* be born unto him that is an hundred years
18 old? and shall Sarah, that is ninety years old, bear? And
Abraham said unto God, O that Ishmael might live before
19 thee! And God said, Sarah thy wife shall bear thee a son
indeed; and thou shalt call his name Isaac: and I will establish
my covenant with him for an everlasting covenant, *and* with
20 his seed after him. And as for Ishmael, I have heard thee:
Behold, I have blessed him, and will make him fruitful, and
will multiply him exceedingly; twelve princes shall he beget,
21 and I will make him a great nation. But my covenant will I
establish with Isaac, which Sarah shall bear unto thee at this
22 set time in the next year. And he left off talking with him,

Nature must be cut off, renounced, if God's gift is to be received. As a seal of the old covenant it was handed down from father to son, and so kept the whole series and each individual in an unbroken connection with the original establishment of the covenant, so that each might feel, It is to *me* God's promise is made.

SARAI'S NAME CHANGED. — 15-22. Sarah is definitely named as the mother of the promised heir, and her name is accordingly changed from Sarai to *Sarah*, queen, mother of kings. [Kalisch thinks that the name *Sarai* means "she who contends," and that this name was now relinquished because she had no longer to *contend* with her barrenness.] When the announcement was made to Abraham he *fell upon his face*, outwardly worshipping, but *in his heart he laughed, and said, Shall a child*, etc. His feelings were mixed; he desired to believe, yet his mind at once turned to the great natural improbability, and even drollery, of the event predicted. These natural feelings found a muffled expression in the spoken words: *Oh that Ishmael might live before thee!* Would that Ishmael might serve Thy turn! Why call me off again from this actual attainment, this veritable lad of flesh and blood, so full of life and brilliance, to the vague shadowy heir of promise, who surely can never have the brightness of eye and litheness of limb and lordly ways of this young Ishmael? This slightly unbelieving petition is rebuked only in so far as the repetition of the promise can be called a rebuke. *Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac* [Yitschâq, *he shall laugh*, or, as in ver. 17, *he laughed*], a name which would at all times remind Abraham of the even ludicrously unlikely means by which this child was brought into the world. At the same time his prayer for Ishmael was heard, though not precisely as he expected: *twelve princes shall he beget* (cp. chap. xxv. 12-16), *and I will make him a great nation*, a promise which has received abundant fulfilment in the extraordinary career of the Arab conquerors of the seventh and following centuries.

23 and God went up from Abraham. And Abraham took
Ishmael his son, and all that were born in his house, and all
that were bought with his money, every male among the men
of Abraham's house, and circumcised the flesh of their fore-
24 skin in the selfsame day, as God had said unto him. And
Abraham *was* ninety years old and nine when he was circum-
25 cised in the flesh of his foreskin. And Ishmael his son *was*
thirteen years old when he was circumcised in the flesh of his
26 foreskin. In the selfsame day was Abraham circumcised, and
27 Ishmael his son. And all the men of his house, born in the
house, and bought with money of the stranger, were circum-
cised with him.

CHAP. XVIII. 1 And the Lord appeared unto him in the plains
of Mamre: and he sat in the tent door in the heat of the
2 day; and he lift up his eyes and looked, and, lo, three men

ABRAHAM OBEYS THE REQUIREMENT OF GOD, AND FORMALLY ENTERS WITH HIS WHOLE HOUSEHOLD INTO COVENANT WITH GOD.—23–27. *Ishmael was thirteen years old when he was circumcised*, and accordingly many who have adopted the Ishmaelite religion adhere to this age as the proper time for circumcision, while the Jews circumcise the child at eight days from its birth, an incidental evidence of the literal accuracy of the narrative of the primal institution of the rite. [Full information regarding circumcision and its meaning among different races, will be found in Cheyne's article in the *Encyc. Brit.*; in Kalisch's *Commentary* (on this chapter); in Hardwick's *Christ and other Masters* (2d ed.), ii. 320 and 202; Buxtorf's *Synagoga Judaica*. Lane, in his Notes to the *Arabian Nights*, i. 277, speaking of Muslims generally, says: "Circumcision is most approved if performed on the seventh day; but the observance of this rite is generally delayed until the child has attained the age of five or six years, and sometimes several years later."]

1. *Mention some other names which may be called* sacramental, *names given as the pledge of some future blessing.*
2. *Explain in what sense circumcision was a seal of the covenant.*
3. *What is meant by the circumcision of the heart? and by the expression, "He is not a Jew who is one outwardly"?*
4. *Give instances in which God adopted as sacred signs, objects or rites with which people had been previously familiar.*
5. *Explain the allusions in this verse:—*

> "Like sacrificial wine
> Pour'd on a victim's head,
> Are those few precious drops of Thine
> Now first to offering led."

ABRAHAM'S INTERCESSION FOR SODOM (CHAP. XVIII.).

ABRAHAM ENTERTAINS THE ANGELS.—1-8. *And the Lord appeared.* It would seem that Abraham did not at once recognise the supernatural character

stood by him: and, when he saw *them*, he ran to meet them
from the tent door, and bowed himself toward the ground,
3 and said, My Lord, if now I have found favour in thy sight,
4 pass not away, I pray thee, from thy servant: let a little
water, I pray you, be fetched, and wash your feet, and rest
5 yourselves under the tree: and I will fetch a morsel of bread,
and comfort ye your hearts; after that ye shall pass on: for
therefore are ye come to your servant. And they said, So do
6 as thou hast said. And Abraham hastened into the tent unto
Sarah, and said, Make ready quickly three measures of fine
7 meal, knead it, and make cakes upon the hearth. And Abraham
ran unto the herd, and fetched a calf tender and good, and
8 gave *it* unto a young man; and he hasted to dress it. And
he took butter, and milk, and the calf which he had dressed,
and set *it* before them; and he stood by them under the

of his visitors (cp. "unawares," Heb. xiii. 2). He treated them as hospitality required him to treat any wayfarers; although something in the appearance of these guests might suggest a greater deference than usual. Delitzsch thinks all the three persons were a manifestation of Jehovah, as the God of Grace, Compassion, and Judgment, His present purpose being to promise, to punish, and to rescue. But a distinction seems to be made in ver. 22 between the two who went on to Sodom (chap. xix. 1) and the Lord who remained behind, and before whom Abraham stood. That Abraham recognised the superior dignity of one of his visitors is also apparent from the third verse, where he addresses one of the three as *My Lord*. They appeared standing near Abraham's tent, waiting to be welcomed; and they came in the heat of the day, when Abraham was sure to be found sitting in his tent door, under the shade of the **oak of Mamre**. The patriarch receives the strangers with the customary language and hospitality of the East. "The account of Abraham's entertaining the three angels, related in the Bible, presents a perfect picture of the manner in which a modern Bedawee sheykh receives travellers arriving at his encampment. He immediately orders his wife or woman to make bread; slaughters a sheep or some other animal, and dresses it in haste; and bringing milk and any other provisions that he may have ready at hand, with the bread and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat; as Abraham did in the case above alluded to."—Lane, *Mod. Egypt.* i. 364. So, too, Lady Duff Gordon (*Last Letters*, p. 47) says: "Remember that to do 'menial offices' for a guest is an honour and pleasure, and not at all derogatory here. The ladies cook for you." (Interesting details illustrating this narrative will be found in Robinson's *Researches* and Thomson's *Land and Book*. Cp. also the first fifty lines of *Odyssey*, iv.).

If it is asked why God adopted this exceptional method of manifesting Himself to Abraham, not as on other occasions in vision or by word, but eating with him as his guest, the only apparent reason is that He meant this also to be the test applied to Sodom. There, too, His angels were to appear as wayfarers dependent on the hospitality of the town, and by the people's

9 tree, and they did eat. And they said unto him, Where *is*
10 Sarah thy wife? And he said, Behold, in the tent. And he
said, I will certainly return unto thee according to the time of
life; and, lo, Sarah thy wife shall have a son. And Sarah
11 heard *it* in the tent door, which *was* behind him. Now
Abraham and Sarah *were* old *and* well stricken in age; *and*
it ceased to be with Sarah after the manner of women.
12 Therefore Sarah laughed within herself, saying, After I am
waxed old shall I have pleasure, my lord being old also?
13 And the Lord said unto Abraham, Wherefore did Sarah laugh,
14 saying, Shall I of a surety bear a child, which am old? Is
any thing too hard for the Lord? At the time appointed I
will return unto thee, according to the time of life, and Sarah
15 shall have a son. Then Sarah denied, saying, I laughed not;
for she was afraid. And he said, Nay; but thou didst laugh.
16 And the men rose up from thence, and looked toward Sodom:
and Abraham went with them to bring them on the way.
17 And the Lord said, Shall I hide from Abraham that thing
18 which I do; seeing that Abraham shall surely become a great
and mighty nation, and all the nations of the earth shall be

treatment of the unknown visitors their own moral state was detected and judged. The contrast between the peaceful afternoon with Abraham and the diabolic night in Sodom is full of significance.

SARAH'S INCREDULITY REBUKED.—9–15. *Behold, in the tent.* The men were outside; Sarah was within the tent behind them, unseen, but within hearing distance, so that when the announcement was made that she would bear a son, she heard, and *laughed within herself*, that is, in a half-conscious and inaudible way. This may be some excuse for her denial (ver. 15) that she had laughed; she was scarcely conscious of the incredulous smile, though she must have been conscious that in her superior woman's wisdom she had thought slightingly of the simplicity that could imagine that a woman of her years could have a child. When the promise threatened no longer to hover over her household as a mere sublime and exalting idea, which served its purpose if it kept them in mind that God had spoken to them, but to take place among the actualities of daily occurrence, she hails this announcement with entire incredulity. But before the rebuke of the Omniscient and Almighty God her unbelief passed away.

THE LORD DISCLOSES HIS PURPOSE REGARDING SODOM.—16–22. *And the men . . . Sodom;* intimating that the announcement made to Abraham was not the sole purpose of their appearance: *and Abraham went with them*, showing the reluctance of a kindly host to part with his guests, and his willingness to put them well on the road to their next stage. Tradition says he went as far as Caphar-barucha, from which the cities of the plain could almost be descried through the ravine. As they walk, the purpose of the visit to Sodom is divulged to Abraham. The ground on which this is done is not that he had a relative in the doomed city, but that *all the nations of the earth*

19 blessed in him? For I know him, that he will command his
children and his household after him, and they shall keep the
way of the Lord, to do justice and judgment; that the Lord
may bring upon Abraham that which he hath spoken of him.
20 And the Lord said, Because the cry of Sodom and Gomorrah
21 is great, and because their sin is very grievous, I will go
down now, and see whether they have done altogether ac-
cording to the cry of it, which is come unto me; and if not,
22 I will know. And the men turned their faces from thence,
and went toward Sodom: but Abraham stood yet before the
23 Lord. And Abraham drew near, and said, Wilt thou also
24 destroy the righteous with the wicked? Peradventure there be
fifty righteous within the city: wilt thou also destroy and not
25 spare the place for the fifty righteous that *are* therein? That
be far from thee to do after this manner, to slay the righteous
with the wicked: and that the righteous should be as the
wicked, that be far from thee: Shall not the Judge of all the
26 earth do right? And the Lord said, If I find in Sodom fifty
righteous within the city, then I will spare all the place for
27 their sakes. And Abraham answered and said, Behold now,

were to be *blessed in him;* in other words, he was necessarily interested in all that concerned God's dealings with nations; or, to put it strongly, account must be given to Abraham (as the depositary of the blessing) of any nation that is summarily put beyond the reach of God's blessing. And if it is true of all nations that they are given to him to bless and cannot be taken from him without explanation, it is especially true of these cities which he himself had rescued from Chedorlaomer. A further reason is added: *For I know . . . the Lord*, or rather, **For I have known** [*i.e.* elected; cp. Amos iii. 2] **him, that he may command his children, and his household after him, to keep the way of the Lord.** It was by obedience and righteousness that Abraham and his children were to enter the inheritance promised to them by God; it was fit, therefore, that they should be made acquainted with the results of breaking God's law. And the prediction of the catastrophe prevented them from referring it to merely natural causes. Acting on these reasons, *the Lord* [announced His purpose and] *said, Because the cry . . . I will know.* "Men thought very humanly of the Deity when God needed to speak thus in accommodation to their simple conceptions" (Dykes). *The cry of Sodom* was the *fama clamosa*, the loud and persistent report of its wickedness that had been brought before the Supreme Court in heaven, and that demanded judgment. God comes down to make direct and final investigation (cp. Ex. iii. 7 and 8).

ABRAHAM INTERCEDES FOR SODOM.—**23–33.** In this remarkable intercession the unselfishness and earnestness of Abraham strike the reader; but still more so the boldness of his faith, especially as it is seen to be accompanied by a profound humility, which at each renewed petition dictates some expression deprecating God's intolerance of his importunity.

I have taken upon me to speak unto the Lord which *am but*
28 dust and ashes: peradventure there shall lack five of the fifty
righteous: wilt thou destroy all the city for *lack* of five?
And he said, If I find there forty and five, I will not destroy
29 *it*. And he spake unto him yet again, and said, Peradven-
ture there shall be forty found there. And he said, I will not
30 do *it* for forty's sake. And he said *unto him*, Oh let not the
Lord be angry, and I will speak! Peradventure there shall
thirty be found there. And he said, I will not do *it* if I find
31 thirty there. And he said, Behold now, I have taken upon
me to speak unto the Lord: Peradventure there shall be
twenty found there. And he said, I will not destroy *it* for
32 twenty's sake. And he said, Oh let not the Lord be angry,
and I will speak yet but this once! Peradventure ten shall be
found there. And he said, I will not destroy *it* for ten's sake.
33 And the Lord went his way, as soon as he had left commun-
ing with Abraham: and Abraham returned unto his place.

I have taken upon me to speak unto the Lord, which am but dust and ashes. —Oh, let not the Lord be angry, and I will speak. It is also remarkable that it is only for justice Abraham pleads, and for justice of a limited and imperfect kind. He proceeds on the assumption that either the whole population must be saved or the whole destroyed, and he feels justified in asking that for the sake of ten righteous men the whole population might be saved. He does not feel that even one righteous person might at least claim exemption from punishment, if not the rescue of his wicked fellow-citizens. The element in the prayer that jars upon the reader is the bargaining temper that strives always to get the best possible terms. But the good side of this feature of the prayer is the confidence it shows in God's willingness to go as far as justice will allow. Still it was a lesson, if not a rebuke, to Abraham, that after he had striven to beat down a reluctant God from fifty to ten, God introduces a principle of deliverance which never seems to have occurred to Abraham as possible. Throughout the whole intercession it never seems to have occurred to him that God would make distinctions between the righteous and wicked, and save four persons out of as many cities. [Cp. on this paragraph Ezek. xxii. 30; Matt. xiii. 29; Acts xxvii. 24; Judg. vi. 39.]

REMARKS.—The LXX. read ver. 17: "Shall I hide from Abraham, my child, that thing which I do?" In Philo's time the reading seems to have been "Abraham, my friend," by which designation the patriarch is universally known among Mohammedans, and which is also perpetuated in the name by which Hebron is still known—Beit-el-Khulil (House of the Friend), or simply El Khulil. (Cp. 2 Chron. xx. 7; Isa. xli. 8; Jas. ii. 23; and especially John xv. 15; and Amos iii. 7.)

1. *To what account is Abraham's entertainment of the angels turned in the N. T.?*
2. *Why is hospitality more conspicuous among primitive and nomadic races than among the settled and civilised? How ought we to show*

CHAP. XIX. 1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the
2 ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.
3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast,

hospitality? Who founded the first hospital? Explain the words Hotel, Hospice, Hospitaller. [*Read Lowell's short poem*, Yussouf.]

3. *What use is made in the N. T. of the title given by Sarah to her husband in* ver. 12?
4. *What do you learn about the conditions of the covenant from* ver. 19?
5. *Give other instances of importunate prayer.*
6. *Give instances in which the presence of a righteous person brought blessing on those with whom he was associated.*
7. *Compare Lot's entertainment of the angels with Abraham's; and Lot's prayer with Abraham's.*

DESTRUCTION OF SODOM AND THE OTHER CITIES OF THE PLAIN (CHAP. XIX. 1–28).

LOT ENTERTAINS THE ANGELS.—**1–11.** *And there came two angels*, rather, **the two angels**; *at even.* "It is not improbable the evening was serene and beautiful. We can imagine the setting sun for the last time throwing a mild and softened radiance on the cities and across the plain; and numbers of the people gaily sporting in so gentle a light and air; and no warning by ominous signs and elemental disorder. Nature keeps the secret of her great Governor. If *conscience* will not alarm the sinners, nothing else shall" (John Foster, *Lecture on Sodom and Gomorrah*). *And Lot sat in the gate of Sodom*, in the usual place of rendezvous, the *forum*, or market-place of the East. "Just outside the wall is a sort of market-place for the Bedouin camel-drivers, a short street of shops and coffeehouses, and an open space under the walls, where the camels lie ruminating or munching wisps of coarse hay, while their masters are smoking, gossiping, or chaffering with the hucksters, who sit cross-legged by the wayside, each with a tray or basket of wares, like Alnaschar in the *Arabian Nights*. To the left is the spacious courtyard in which all Jeddah assembles for prayer on the great annual feast" (Robertson Smith). "The governor's palace was a magnified mud hut, with a frieze of baked bricks round the top, and an imposing doorway. In this doorway, according to immemorial usage, the great man gives audience" (Edwards, *Thousand Miles up the Nile*, ii. 13).

Lot presses them to accept his hospitality lest evil should befall them. To sleep in the street was no great hardship;—in Cairo "in the hot weather most people sleep in the open air" (Curzon's *Monasteries*, p. 36); but in Sodom strangers might not sleep unmolested (cp. Job xxxi. 32). For the credit of the town, as well as for the comfort of the strangers, Lot presses them

4 and did bake unleavened bread, and they did eat. But, before
they lay down, the men of the city, *even* the men of Sodom,
compassed the house round, both old and young, all the
5 people from every quarter: and they called unto Lot, and
said unto him, Where *are* the men which came in to thee this
night? bring them out unto us, that we may know them.
6 And Lot went out at the door unto them, and shut the door
7 after him, and said, I pray you, brethren, do not so wickedly.
8 Behold now, I have two daughters which have not known
man; let me, I pray you, bring them out unto you, and do
ye to them as *is* good in your eyes: only unto these men do
nothing; for therefore came they under the shadow of my
9 roof. And they said, Stand back. And they said *again*,
This one *fellow* came in to sojourn, and he will needs be a
judge: now will we deal worse with thee than with them.
And they pressed sore upon the man, *even* Lot, and came
10 near to break the door. But the men put forth their hand,
and pulled Lot into the house to them, and shut to the door.
11 And they smote the men that *were* at the door of the house
with blindness, both small and great; so that they wearied
12 themselves to find the door. And the men said unto Lot,
Hast thou here any besides? son-in-law, and thy sons, and

to go with him. The presence of the strangers, in fact, proves quite a sufficient test both of Lot and of Sodom. In Lot their presence evokes the best side of his character, his sense of responsibility as a leading citizen, his desire to veil from the eye of strangers the coarseness and cruelty of his townsmen, his independent strength of character and courage to assert his own view of what was right. His hospitality is shown in the extreme form (ver. 8) not without analogy in Eastern customs (cp. Wood's *Oxus*, p. 201; Lane's *Mod. Egypt.* i. 365). His independent adherence to righteousness appears from the fact that his townsmen, with whom he had bought and sold and feasted, had nothing worse to say of him than that his conduct judged their own (ver. 9). His courage is visible in his going out and facing the mob, wild with passion, and infuriated by opposition. His going out and shutting the door behind him was an act of true courage. The presence of the strangers elicits an equally decisive exhibition of the character of the Sodomites. They do nothing worse than their habitual conduct led them to do. They dealt with these strangers as they had often dealt with others. The unanimity of the people (ver. 4, *both old and young, all the people from every quarter*), their shamelessness, their fury at being opposed (ver. 9, *came near to break the door*), all shows that the sin was habitual. No further investigation into their moral state was needed. Indeed it passed into a proverb: "they *declare* their sin as Sodom."

RESCUE OF LOT.—12–29. *Hast thou here . . . daughters.* That Lot had any sons can scarcely be concluded from this allusion. That two of his

thy daughters, and whatsoever thou hast in the city, bring
13 *them* out of this place: for we will destroy this place, because
the cry of them is waxen great before the face of the Lord;
14 and the Lord hath sent us to destroy it. And Lot went out,
and spake unto his sons-in-law, which married his daughters,
and said, Up, get you out of this place; for the Lord will
destroy this city. But he seemed as one that mocked unto
15 his sons-in-law. And when the morning arose, then the
angels hastened Lot, saying, Arise, take thy wife, and thy two
daughters, which are here; lest thou be consumed in the
16 iniquity of the city. And, while he lingered, the men laid
hold upon his hand, and upon the hand of his wife, and upon
the hand of his two daughters; the Lord being merciful unto
him: and they brought him forth, and set him without the
17 city. And it came to pass, when they had brought them forth
abroad, that he said, Escape for thy life; look not behind
thee, neither stay thou in all the plain; escape to the moun-
18 tain, lest thou be consumed. And Lot said unto them, Oh!
19 not so, my Lord: behold now, thy servant hath found grace
in thy sight, and thou hast magnified thy mercy, which thou
hast showed unto me in saving my life; and I cannot escape
20 to the mountain, lest some evil take me, and I die: behold
now, this city *is* near to flee unto, and it *is* a little one: Oh,
let me escape thither, (*is* it not a little one?) and my soul

daughters escaped, to their own undoing and infamy, is distinctly stated but whether these were already married, or only betrothed to the men spoken of as *sons-in-law*, or whether Lot had several daughters, two or more married in Sodom, and two unmarried is uncertain. But the probability is that the men spoken of as Lot's sons-in-law had already married his daughters, and that the two daughters mentioned in ver. 15 were other younger daughters. —The command, *look not behind thee*, does not seem to have been given arbitrarily, but from the necessity of the case. So close on their heels would the destroying storm press, that the delay involved in turning would be dangerous. It must be confessed, however, that this view is not supported by vers. 22–24. *And Lot said, Not so, my Lord . . . my soul shall live.* It is here that the uglier side of Lot's character begins to show. In the very heat of a great public catastrophe, he makes arrangements for his private comfort. While the men out of whom he had made money, with whom he had lived familiarly for years, to whom he had married his daughters, are in the throes of their death-agony, he is at leisure to weigh the comparative advantages of town and country life. [Cp. the bargaining of the two Taugwalders with Mr. Whymper, on their way down the Matterhorn, after the fatal accident.] It is the same cold, unfeeling selfishness which has distinguished him throughout his life. At every turn he has quickly fixed upon that which would be profitable to himself. He pleads for Zoar solely to serve his own ends. His plea, *Is it not a little one?* seems to mean, Its

21 shall live. And he said unto him, See, I have accepted thee
concerning this thing also, that I will not overthrow this city,
22 for the which thou hast spoken. Haste thee, escape thither;
for I cannot do any thing till thou be come thither. There-
23 fore the name of the city was called Zoar. The sun was risen
24 upon the earth when Lot entered into Zoar. Then the Lord
rained upon Sodom and upon Gomorrah brimstone and fire
25 from the Lord out of heaven; and he overthrew all those
cities, and all the plain, and all the inhabitants of the cities,
26 and that which grew upon the ground. But his wife looked
27 back from behind him, and she became a pillar of salt. And
Abraham gat up early in the morning to the place where he
28 stood before the Lord: and he looked toward Sodom and
Gomorrah, and toward all the land of the plain, and beheld,
and, lo, the smoke of the country went up as the smoke of a

sins cannot be so crying that it must be destroyed. *Therefore the name of the city* (formerly called Bela, ch. xiv. 2) *was called Zoar, i.e.* Little. The devout and charitable prayer of Abraham was not heard, except in so far as the rescue of Lot was an answer to it, but the selfish prayer of Lot was heard: *See, I have accepted thee*, lit. I have lifted up thy face. "It was the custom in the East to make supplication with the face to the ground; when the prayer was granted, the face was said to be raised" (*Speaker's Comment.*).

24. *Then the Lord rained . . . brimstone and fire;* it seems impossible as yet to ascertain more accurately the nature of the destroying agency. Lightning, meteoric stones, etc., have been suggested as sufficient to produce a conflagration in a region the soil of which was charged with bitumen. The miraculous nature of the occurrence is proved by the announcement of it to Abraham and Lot. "A special providence differs from a miracle in its evidence, not in its nature. . . . If a marvel is commanded or announced . . . and it takes place immediately, the coincidence is too remarkable to be accounted for in any other way than design. The destruction of Sodom and Gomorrah, the dividing of the Red Sea, and other miracles which were wrought by the medium of natural agency, were miracles for this reason" (Mozley, *On Miracles*, p. 9). *But his wife looked back . . . salt.* Kitto cites a similar case, in which, during an earthquake in Austria, saline exhalations of such strength were disengaged from the earth, that about fifty peasants and their cattle were killed, and turned into statues of salt. From the use our Lord makes of the example of Lot's wife (Luke xvii. 32), it would appear that whatever other motives were at work in her mind, reluctance to abandon her household stuff was the chief cause of her turning. She was a wife after Lot's own heart, who in the midst of danger had an eye to her possessions, and could not think but with a pang and some indignation of all her household stuff going up in a blaze.

1. *Explain how the mere presence of the angelic commission of inquiry elicited evidence of the moral state of Lot and of Sodom.*

29 furnace. And it came to pass, when God destroyed the cities
of the plain, that God remembered Abraham, and sent Lot
out of the midst of the overthrow, when he overthrew the
30 cities in the which Lot dwelt. And Lot went up out of Zoar,
and dwelt in the mountain, and his two daughters with him;
for he feared to dwell in Zoar: and he dwelt in a cave, he
31 and his two daughters. And the first-born said unto the
younger, Our father *is* old, and *there is* not a man in the earth
32 to come in unto us after the manner of all the earth. Come,
let us make our father drink wine, and we will lie with him,
33 that we may preserve seed of our father. And they made
their father drink wine that night: and the first-born went in,
and lay with her father; and he perceived not when she lay
34 down, nor when she arose. And it came to pass on the
morrow, that the first-born said unto the younger, Behold, I
lay yesternight with my father: let us make him drink wine
this night also; and go thou in, *and* lie with him, that we may
35 preserve seed of our father. And they made their father
drink wine that night also: and the younger arose, and lay
with him; and he perceived not when she lay down, nor when

2. *What inference would you draw regarding God's ordinary method of judgment?*
3. *Describe the character of Lot, substantiating the description by reference to the facts recorded of him.*
4. *What seems to have been his wife's weakness? And what use does our Lord make of her example?*
5. *What agencies were probably used in accomplishing the destruction of the cities, and how did it differ from the earthquake at Lisbon, or the destruction of Pompeii?*
6. *What is the meaning of* Zoar, Moab, Ammon, *and what was their geographical position?*

[*The exquisitely told story of Philemon and Baucis in Ovid's* Metamorph. vii. 620, *is well worth reading in this connection.*]

ORIGIN OF MOAB AND AMMON (CHAP. XIX. 29–38).

It is obvious that ver. 29 is not a continuation of the narrative which closes in ver. 28, but has originally stood in some other connection. It would appear to have formed a part of some narrative in which the overthrow of the cities of the plain was not related at length—possibly it had for some time previous to its insertion in this place served as an introduction to the story told in the succeeding verses. These verses contain an episode in the life of Lot which reminds the reader of the analogous story of Noah (ix. 20). Much use has been made for homiletical purposes of the disgraceful close of Lot's career, but it is difficult to reconcile the character depicted in this incident with that which is disclosed in the preceding events, and alluded to with approbation

36 she arose. Thus were both the daughters of Lot with child
37 by their father. And the first-born bare a son, and called his name Moab: the same *is* the father of the Moabites unto
38 this day. And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

CHAP. XX. 1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and
2 sojourned in Gerar. And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent and took
3 Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the
4 woman which thou hast taken; for she *is* a man's wife. But Abimelech had not come near her: and he said, Lord, wilt
5 thou slay also a righteous nation? Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart, and innocency of my hands, have
6 I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suf-
7 fered I thee not to touch her. Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou

in the New Testament (2 Pet. ii. 7). The narrative contains so much that is improbable that it cannot be wondered at that some have supposed that the story originated in the Jewish hatred of Moab and Ammon. At all events, it is certain that these peoples would have a different account to give of the origin of their names.

ABRAHAM IN GERAR (CHAP. XX.).

Abraham journeyed from thence, i.e. from Mamre—a removal probably necessitated by some pastoral necessity—*and sojourned in Gerar*, a district lying about three hours S.S.E. of Gaza, and still abounding in fine pasturage. Here Abraham foresaw the same difficulty as he had experienced in Egypt, and therefore says *of Sarah his wife, She is my sister.* On the morality of this device, see chap. xii. Its repetition aggravates his guilt; but twenty years had elapsed since the former offence, and in a life full of events twenty years blot out or blur the vividness of the past. *Abimelech, king of Gerar* (called "king of the Philistines," chap. xxvi. 1; cp. chap. xxi. 32 and xxvi. 14), *took Sarah*, though she was now ninety years old (xvii. 17), and feeling some of the infirmities of age (xviii. 11). But while Abraham thus rashly exposed the predicted mother of the promised seed (xvii. 19), *God came to Abimelech* and warned him not to touch her. *Restore the man his wife; for he is a prophet:* the fact that he was invested with a sacred dignity and stood

8 that thou shalt surely die, thou, and all that *are* thine. There-
fore Abimelech rose early in the morning, and called all his
servants, and told all these things in their ears: and the men
9 were sore afraid. Then Abimelech called Abraham, and said
unto him, What hast thou done unto us? and what have I
offended thee, that thou hast brought on me and on my king-
dom a great sin? thou hast done deeds unto me that ought
10 not to be done. And Abimelech said unto Abraham, What
11 sawest thou, that thou hast done this thing? And Abraham
said, Because I thought, Surely the fear of God *is* not in this
12 place; and they will slay me for my wife's sake. And yet
indeed *she is* my sister; she *is* the daughter of my father, but
not the daughter of my mother; and she became my wife.
13 And it came to pass, when God caused me to wander from
my father's house, that I said unto her, This *is* thy kindness
which thou shalt show unto me; at every place whither we
14 shall come, say of me, He *is* my brother. And Abimelech
took sheep, and oxen, and men-servants, and women-servants,
and gave *them* unto Abraham, and restored him Sarah his
15 wife. And Abimelech said, Behold, my land *is* before thee:
16 dwell where it pleaseth thee. And unto Sarah he said, Behold,
I have given thy brother a thousand *pieces* of silver: behold,
he *is* to thee a covering of the eyes, unto all that *are* with
17 thee, and with all *other:* thus she was reproved. So Abraham
prayed unto God: and God healed Abimelech, and his wife,
18 and his maid-servants; and they bare *children.* For the Lord
had fast closed up all the wombs of the house of Abimelech,
because of Sarah, Abraham's wife.

in a special relation to God, moved Abimelech and his men with a feeling akin to religious horror or awe. They honour as a prophet one whom they would have been inclined to despise as a man (cp. Ps. cv. 14, 15). For Abimelech's rebuke (ver. 9) is just: *thou hast done deeds unto me that ought not to be done;* while Abraham's defence, vers. 11–13, exhibits his character in a disagreeable light, and is one of the many instances given in the Bible of the incapacity of the Oriental to apprehend the guilt of lying and prevarication (with ver. 13 cp. xii. 2). Whether Abimelech was satisfied with Abraham's explanation or not, he fully compensates for his own offence, ver. 14. *And unto Sarah he said, Behold, I have given . . . reproved.* Translate, Behold, I have given thy brother a thousand pieces of silver; behold, this (the thousand pieces) is a satisfaction to thee for all that has befallen thee and all (thy family); and justice herewith has been done to thee. (So Wright; but others translate the last words as in the English Version.)

CHAP. XXI. 1 And the Lord visited Sarah as he had said, and
2 the Lord did unto Sarah as he had spoken. For Sarah
conceived, and bare Abraham a son in his old age, at the set
3 time of which God had spoken to him. And Abraham called
the name of his son that was born unto him, whom Sarah
4 bare to him, Isaac. And Abraham circumcised his son Isaac
5 being eight days old, as God had commanded him. And
Abraham was an hundred years old when his son Isaac was
6 born unto him. And Sarah said, God hath made me to
7 laugh, *so that* all that hear will laugh with me. And she said,
Who would have said unto Abraham, that Sarah should have
given children suck? for I have born *him* a son in his old
8 age. And the child grew, and was weaned: and Abraham
made a great feast the *same* day that Isaac was weaned.
9 And Sarah saw the son of Hagar the Egyptian, which she had
10 born unto Abraham, mocking. Wherefore she said unto
Abraham, Cast out this bondwoman and her son: for the son
of this bondwoman shall not be heir with my son, *even* with
11 Isaac. And the thing was very grievous in Abraham's sight
12 because of his son. And God said unto Abraham, Let it not

BIRTH OF ISAAC, EXPULSION OF HAGAR AND ISHMAEL, AND TREATY WITH ABIMELECH (CHAP. XXI.).

BIRTH AND WEANING OF ISAAC.—**1–9.** On the name, cp. chap. xvii. **Sarah** now **laughs** with pleasure and sense of success, as formerly she had **laughed** incredulously. Ishmael was fourteen years old when Isaac was born, and at the time of his being weaned would probably be sixteen or seventeen; children being suckled in Persia and other eastern countries for two or three years. "The [Mohammedan] mother is enjoined by the law to give suck to her child two full years, unless she have her husband's consent to shorten the period."—Lane, *Arabian Nights*, i. 278. The weaning was celebrated by a feast, because it was a distinct step towards independent existence. The hopes of the parents were carried forward to the time when the child would be quite independent of them. But *Sarah saw the son of Hagar mocking.* What went on at the feast was precisely the kind of thing which could easily be turned to ridicule without any great expenditure of wit by a boy of Ishmael's age. The too visible pride of the aged mother, the incongruity of maternal duties with ninety years, the concentration of so much attention and honour on so small an object, were a temptation to a lad who at no time probably had too much reverence.

EXPULSION OF ISHMAEL.—**10–14.** Ishmael's conduct stung Sarah, *wherefore she said . . . with Isaac.* She had probably been meditating some such step, and now she is provoked into uttering what was in her mind. Her child was at a disadvantage alongside of this forward and brilliant boy who had taken such a hold on Abraham's affections. Unwittingly she advised what was really for the good of all concerned: *God said unto Abraham, Let it not*

be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.
13 And also of the son of the bondwoman will I make a nation,
14 because he *is* thy seed. And Abraham rose up early in the morning, and took bread and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away. And she departed, and wandered in the wilder-
15 ness of Beer-sheba. And the water was spent in the bottle,
16 and she cast the child under one of the shrubs. And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice,
17 and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard
18 the voice of the lad where he *is*. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.
19 And God opened her eyes, and she saw a well of water; and

be grievous . . . for in Isaac shall thy seed be called. Abraham had given Ishmael a place from which he was unwilling to oust him. He was his first-born. He had qualities which would fit him to rule a pastoral people. Isaac was as yet but a feeble child. But it was impossible Abraham could remain divided thus between the one affection and the other; impossible he should enjoy the lively talk and adventurous exploits of Ishmael and at the same time concentrate his hope on Isaac. And it was not a warlike power Abraham was to found, but a religion. Therefore Ishmael must go. It was good for Ishmael himself: *also of the son of the bondwoman will I make a nation.* Isaac *was* the true heir. No jeering allusions to his late birth or his appearance could alter that fact. Besides, the free life of the desert was more congenial to Ishmael than the quiet life of Abraham. His expulsion evoked all the energy that was in him. To be compelled to face life single-handed at the age of sixteen is by no means a fate to be pitied; it was the making of Ishmael, and is the making of many a lad in every generation. The provision, however, was scanty and the manner of expulsion harsh: *Abraham . . . took bread and a bottle of water*, etc. Why could he not have given his boy some cattle and men and sent him away worthily? Why not at least have given him an escort to a place of safety?

HAGAR AND ISHMAEL IN THE WILDERNESS.—15–21. The word translated *the child* is quite applicable to a lad of Ishmael's age. He is sooner exhausted than his mother, as she would probably be more inured to labour and fatigue than he. She sits down apart, because nothing tortures a parent more than to see, without being able to alleviate, the sufferings of a child. Her grief and perhaps her resentment had discouraged and blinded her, for she did not see the neighbouring well till *God opened her eyes*, and encouraged her by the promise, *I will make him a great nation.* She was

she went and filled the bottle with water, and gave the lad
20 drink. And God was with the lad; and he grew, and dwelt
21 in the wilderness, and became an archer. And he dwelt in
the wilderness of Paran: and his mother took him a wife out
22 of the land of Egypt. And it came to pass at that time, that
Abimelech and Phichol the chief captain of his host spake
unto Abraham, saying, God *is* with thee in all that thou doest:
23 now therefore swear unto me here by God that thou wilt not
deal falsely with me, nor with my son, nor with my son's son:
but according to the kindness that I have done unto thee,
thou shalt do unto me, and to the land wherein thou hast
24, 25 sojourned. And Abraham said, I will swear. And
Abraham reproved Abimelech because of a well of water,
26 which Abimelech's servants had violently taken away. And
Abimelech said, I wot not who hath done this thing; neither
27 didst thou tell me, neither yet heard I *of it*, but to-day. And
Abraham took sheep and oxen, and gave them unto Abime-
28 lech; and both of them made a covenant. And Abraham
29 set seven ewe lambs of the flock by themselves. And Abime-
lech said unto Abraham, What *mean* these seven ewe lambs
30 which thou hast set by themselves? And he said, For *these*
seven ewe lambs shalt thou take of my hand, that they may
31 be a witness unto me, that I have digged this well. Where-
fore he called that place Beer-sheba; because there they sware
32 both of them. Thus they made a covenant at Beer-sheba:

giving up, as if all the promise given her before Ishmael's birth were forgotten, whereas this expulsion was the first step towards its fulfilment. When Ishmael turned his back on the familiar tents, he was in truth setting out to an inheritance far richer, so far as this world goes, than ever fell to Isaac and his sons.

Treaty between Abraham and Abimelech.—22–34. *Abimelech and Phichol* are supposed to be official titles regularly designating the king of the district and his vizier. They made an alliance with Abraham, because they recognised his prosperity, and felt that in allying themselves with him, they allied themselves with God. Abraham, on his part, took the opportunity of securing his shepherds from the encroachments of Abimelech's people. Abimelech accepted the seven ewe lambs as a witness that he would protect Abraham's claim to the well, called *Beer-sheba*, or **Oath-well**, *because there they sware both of them.* The Hebrew word for *swear* is derived from the same root as the word for *seven*, if not from that word itself; seven being usually as here the number of things sworn by (cp. Herod. iii. 8). Of the wells of Beer-sheba, Tristram (*Land of Israel*, 373) says: "The well at which we camped was 12½ feet in diameter, 34 feet till we reached the living rock, and as we were told by the Arabs, twice that *depth*. . . . The wall above the

then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.
33 And *Abraham* planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days.

CHAP. XXII. 1 And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he
2 said, Behold, *here* I *am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the

rock was built with finely-squared stones, hard as marble; and the ropes of water-drawers for 4000 years have worn the edges of the hard limestone with no less than 143 flutings, the shallowest of them 4 inches deep. The ancient marble troughs were arranged at convenient distances round the mouth in an irregular circle . . . for the convenience of the cattle. From their style and material they are probably coeval with the original wall." Cp. Robinson's *Researches*, i. 204. But Lieut. Conder (*Tent Work in Palestine*, ii. 96) says: "We made one discovery which was rather disappointing, namely, that the masonry is not very ancient. Fifteen courses down, on the south side of the large well, there is a stone with an inscription in Arabic, on a tablet dated, as well as I could make out, 505 A.H., or in the twelfth century." Until the inscription is read, however, this is not final. The wells lie twelve hours S.W. of Hebron. *And Abraham planted a grove*, rather, a tamarisk; "trees distinguished by longevity were not unfrequently selected as witnesses of contracts or promises;" hence probably this planting by Abraham.

REMARK.—The chief use Paul makes of this episode is as an allegory, a kind of picture made up of persons and events, representing the incompatibility of a spirit of slavish service with a spirit of sonship. Hagar, he says, is in this picture the likeness of the law given from Sinai which gendereth to bondage. Hagar and her son stand for the law and the kind of righteousness produced by the law; superficially not a bad kind, on the contrary, a righteousness with much show and strong manly force about it, but at root defective, faulty in its origin, springing from the slavish spirit. Carry out and fully explain this allegory.

1. *Where was Isaac born, and in what year of Abraham's life?*
2. *Mention any other outcasts besides Ishmael who came to greatness.*
3. *How many sons had Abraham in all, and how did he provide for them?* (See chap. xxv. 1–6.)

SACRIFICE OF ISAAC (CHAP. XXII. 1–19).

God did tempt Abraham, that is, did test or prove Abraham; as he tested Job (cp. Jas. i. 13). The purpose of the temptation was to manifest and exercise Abraham's faith, and so to confirm it and give it deeper root and growth to higher reaches. It further served the purpose of marking with God's reprobation human sacrifices; and of giving to Isaac by self-abnegation his fit entrance to the inheritance of faith. No command could have been more painful to Abraham than this: *Take now thy son . . . and offer him there*

land of Moriah; and offer him there for a burnt-offering upon
3 one of the mountains which I will tell thee of. And Abraham
rose up early in the morning, and saddled his ass, and took
two of his young men with him, and Isaac his son, and clave
the wood for the burnt-offering, and rose up, and went unto
4 the place of which God had told him. Then on the third
day Abraham lifted up his eyes, and saw the place afar off.
5 And Abraham said unto his young men, Abide ye here with
the ass; and I and the lad will go yonder and worship, and
6 come again to you. And Abraham took the wood of the
burnt-offering, and laid *it* upon Isaac his son; and he took
the fire in his hand, and a knife; and they went both of them
7 together. And Isaac spake unto Abraham his father, and

for a burnt-offering. The command is justified by the result. God meant to make it the means of educating Abraham not only to a deeper faith, but to a truer view of sacrifice. Human sacrifice was common among the tribes with which Abraham was familiar [among the pre-Hebraic inhabitants of Palestine (2 Kings xvi. 3; Ps. cvi. 38) and their Phœnician kindred and Carthaginian descendants, among the Egyptians and the Moabites (2 Kings iii. 27) and Ammonites. See Knobel, and especially Baring-Gould's *Origin of Religious Belief*, i. 375], and no doubt he too believed that as one's best must be given to God, it might be needful even to sacrifice a son. The problem was to disentangle in Abraham's mind what was true from what was mistaken: to maintain in his mind the right impression that all should be given up to God, and at the same time to explode the idea that the best way to give up a life to God was to put an end to it. He is by the whole transaction made to see that it is right to sacrifice his son, but wrong to slay him; that the human sacrifice which is pleasing to God is the trusting spirit of perfected obedience, not the actual blood or deprivation of life.

Moriah, rendered by old versions, **the land of vision, the lofty, conspicuous land** (though Kalisch thinks it means "God is my instructor"), and generally identified with Mount Moriah in Jerusalem (cp. 2 Chron. iii. 1). "The exact locality of 'Jehovah-Jireh,' the spot selected by Abraham for the sacrifice of Isaac, is generally supposed to be the large elevated rock called emphatically Es-Sakhrah, 'the Rock,' near the centre of the enclosure, directly under the dome of the Mosque of Omar" (Barclay, *City of the Great King*, p. 109). Some prefer to identify Moriah with Gerizim, which the Samaritans claim as the true spot, but Tristram (*Land of Israel*, p. 152) has shown that this is too far from Beer-sheba to suit the narrative.

Abraham rose up early (ver. 3), his obedience was prompt and unostentatious.

Abraham took the wood . . . . and laid it upon Isaac, who was therefore a grown lad at this time, able to carry a heavy burden up a hill. It was not to be the sacrifice of an ignorant child or boy, but of a clear-seeing, fully conscious youth. *And they went both of them together*, cp. ver. 8; the lad wondering, but trusting in his father; the father filled with thoughts about his son, of which Isaac himself was wholly unaware. They went together, loving and confiding in one another, but with what a secret between them!

said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb
8 for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went
9 both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him
10 on the altar upon the wood. And Abraham stretched forth
11 his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham,
12 Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not
13 withheld thy son, thine only *son* from me. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the
14 stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the
15 Lord it shall be seen. And the angel of the Lord called unto

Isaac broke the silence, *My father . . . where is the lamb for a burnt-offering?* "I know not whether that word, 'My father,' did not strike Abraham as deep as the knife of Abraham could strike his son" (Hall, *Contemplations*). Abraham cannot yet bring himself to announce to Isaac the heart-breaking prospect with which he himself has been for three days contending. *My son, God will provide,* is all he can say.

9–14. The simplicity of the narrative and its detail are to be observed in vers. 9 and 10. *Abraham built an altar, laid the wood, bound Isaac,* and so on, step by step, to the final act of obedience, *took the knife to slay his son.* There was no need of doing more to show the implicit obedience of Abraham and the submission of Isaac. Already the sacrifice was completed by both. Therefore, *the angel of the Lord called unto him and said, . . . Lay not thine hand upon the lad . . . in the stead of his son.* Nothing could more distinctly show the substitutionary character of animal sacrifice, and that the essence of sacrifice lies in the spirit. Abraham lifting his eyes at the angelic voice sees *behind, i.e.* in the background (not behind his back), the sacrifice God had provided. He offered it, *and called the name of that place Jehovah-jireh, i.e.* Jehovah provides or will provide; the word is the same as that used in his reply to Isaac's question (ver. 8). This seemed to him the suitable name for the place, because the burden of his thought on his way to it had been that God would somehow provide for this great emergency; and the ram, not led or brought by him, but ready caught at the altar, was the heaven-sent fulfilment of his own prophecy. The solution of Isaac's difficulty struck not only Abraham, but every one who heard the story; it became proverbial, *as it is said,* or rather, so that it is said, In the mount of the Lord provision shall be made, *i.e.* the Lord always meets the true-hearted worshipper with

16 Abraham out of heaven the second time, and said, By myself
have I sworn, saith the Lord; for because thou hast done this
17 thing, and hast not withheld thy son, thine only *son*: that in
blessing I will bless thee, and in multiplying I will multiply
thy seed as the stars of the heaven, and as the sand which *is*
upon the sea-shore; and thy seed shall possess the gate of his
18 enemies; and in thy seed shall all the nations of the earth be
19 blessed; because thou hast obeyed my voice. So Abraham
returned unto his young men, and they rose up and went
together to Beer-sheba; and Abraham dwelt at Beer-sheba.

suitable provision. No one comes to His holy hill to seek His face and do His will without finding that acceptable sacrifice is provided, and that God's mercy is prepared for him. But to stop short of the Mount of the Lord, of the actual surrender of all to God, is to miss the provision which is only found by those who go the whole length of self-sacrifice.

16. *By myself have I sworn* (cp. Heb. vi. 13). The promise being confirmed unalterably in response to Abraham's absolute confidence.

REMARKS.—1. On this passage Newman Smyth's *Old Faiths in New Light* and Mozley's *Ruling Ideas in Early Ages* should be consulted; and if information regarding human sacrifice is desired, a detailed account and history of the practice will be found in Baring-Gould's *Origin of Belief*, as well as in Döllinger's *Jew and Gentile*. The feelings of a heathen parent before and after such a sacrifice are described with fine imaginative power in the *Epic of Hades*, Tantalus.

2. The submission of Isaac to parental authority may be illustrated by the following from Sleeman's *Rambles and Recollections:* "When a woman is without children, she makes votive offerings to all the gods who can, she thinks, assist her; and promises of still greater offerings in case they should grant what she wants. Smaller promises being found of no avail, she at last promises her first-born, if a male, to the god of destruction, Mahadeva. If she gets a son, she conceals from him her vow till he has attained the age of puberty; she then communicates it to him, and enjoins him to fulfil it. He believes it to be his paramount duty to obey his mother's call: and from that moment considers himself as devoted to the god. Without breathing to any living soul a syllable of what she has told him, he puts on the habit of a pilgrim . . . and at the annual fair on the Mahadeva hills, throws himself from a perpendicular height of four or five hundred feet, and is dashed to pieces on the rocks below."—Monier Williams, *Modern India*, p. 70.

3. "It so happened that we arrived at Korosko on the eve of the Eed-el-Kebeer, or the anniversary of the sacrifice of Abraham; when, according to the Moslem version, Ishmael was the intended victim, and a ram the substituted offering."—Edwards, *Thousand Miles up the Nile* (chap. xiv.).

1. *Why was this command laid upon Abraham?*
2. *Describe the conflict in Abraham's mind, and in Isaac's.*
3. *What did this event teach regarding sacrifice in general?*
4. *What principles appear in this sacrifice which reappear in the sacrifice of Christ?*

20 And it came to pass after these things, that it was told
Abraham, saying, Behold, Milcah, she hath also born children
21 unto thy brother Nahor; Huz his first-born, and Buz his
22 brother, and Kemuel the father of Aram, and Chesed, and
23 Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel
begat Rebekah: these eight Milcah did bear to Nahor,
24 Abraham's brother. And his concubine, whose name *was*
Reumah, she bare also Tebah, and Gaham, and Thahash,
and Maachah.

CHAP. XXIII. 1 And Sarah was an hundred and seven and twenty
2 years old; *these were* the years of the life of Sarah. And
Sarah died in Kirjath-arba; the same *is* Hebron in the land
of Canaan: and Abraham came to mourn for Sarah, and to
3 weep for her. And Abraham stood up from before his dead,
4 and spake unto the sons of Heth, saying, I *am* a stranger and

5. *For what else is Mount Moriah celebrated?*
6. *When was fullest significance given to the proverb, "In the Mount of the Lord provision will be made"?*
7. *Explain* Heb. xi. 19.

PEDIGREE OF REBEKAH; AND DEATH AND BURIAL OF SARAH (CHAP. XXII. 20–XXIII. 20).

XXII. 20-24. In the sacrifice on Moriah, Isaac attained his majority as heir of God. From this point Abraham falls into the background. The history is henceforth carried forward in the person of Isaac. And that it may be so, he must be furnished with a wife. In this section intimation is given that a wife might be forthcoming of good Terahite blood. In the following section the maternal influence hitherto paramount with Isaac is removed. *Huz*, the same name as Uz, occurs in ch. x. 23 as the name of a son of Aram. *Aram*, which in that chapter designates one of the sons of Shem, is here given to a grandson of Nahor. Huz and Buz are associated again in Job, that patriarch himself being of the land of Uz (i. 1), while his friend Elihu was a Buzite (Job xxxii. 2). *Chesed* gives his name to the *Chasdim*, or Chaldæans. *And his concubine . . .* In Jacob's family the sons of the concubines shared equally with the sons of the wives. *Reumah bare Tebah and Thahash*, doubtfully identified with Thebetha and Atachas, places in North-west Mesopotamia. *Gaham* is unknown. *Maachah* is to be looked for in the same region as his brothers (cp. 1 Chron. xix. 6; see also Deut. iii. 14; 2 Sam. xx. 14).

XXIII. 1. *And Sarah . . .* so that Isaac grew up under the influence of this woman of strongly-marked character, a circumstance which accounts for the slight individuality possessed by him. But at last *Sarah died in Kirjath-Arba, i.e.* the city of Arba, as indeed it is rendered in Josh. xxi. 11, "they gave them the city of Arba the father of Anak, which city is Hebron." It was also called *Mamre* from Abraham's friend of that name; *in the land of Canaan*, as if to remind us of her faithful adhesion to the promise. *Abraham . . . saying, I am a stranger and a sojourner with you.* He had no

a sojourner with you: give me a possession of a burying-place
5 with you, that I may bury my dead out of my sight. And
the children of Heth answered Abraham, saying unto him,
6 Hear us, my lord: Thou *art* a mighty prince among us: in
the choice of our sepulchres bury thy dead; none of us shall
withhold from thee his sepulchre, but that thou mayest bury
7 thy dead. And Abraham stood up, and bowed himself to the
8 people of the land, *even* to the children of Heth. And he
communed with them, saying, If it be your mind that I should
bury my dead out of my sight, hear me, and entreat for me
9 to Ephron the son of Zohar, that he may give me the cave of
Machpelah, which he hath, which *is* in the end of his field;
for as much money as it is worth he shall give it me for a
10 possession of a burying-place amongst you. And Ephron
dwelt among the children of Heth. And Ephron the Hittite
answered Abraham in the audience of the children of Heth,
11 *even* of all that went in at the gate of his city, saying, Nay,
my lord, hear me: the field give I thee, and the cave that *is*
therein, I give it thee; in the presence of the sons of my
12 people give I it thee: bury thy dead. And Abraham bowed
13 down himself before the people of the land. And he spake
unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give
thee money for the field; take *it* of me, and I will bury my
14 dead there. And Ephron answered Abraham, saying unto
15 him, My lord, hearken unto me: the land *is worth* four hun-

landed property of his own as yet, and was but a tenant at will. He had rented pastures, pitched his tents on waste land, and so forth; but he had to move whenever the landowners required it. But now he sees he must become a proprietor, must possess himself of a piece of ground he can never sell and never abandon. So when the Hittites say: *in the choice of our sepulchres bury thy dead*, this offer does not suit Abraham; not from any pride of blood, but because he sees that this burial of Sarah is but the first of many burials of his people, and that he is now called to take possession of the land God has given him. Meaning to retain it in perpetuity as his and his heirs' possession, he gets it made over to him with all requisite formalities. He had made up his mind as to the plot of ground he preferred: *entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah.* Ephron's offer (ver. 11) is supposed by those best acquainted with Eastern customs to have been merely the well-understood preliminary to a sale (cp. 1 Chron. xxi. 22–25, and especially Thomson, *Land and Book*, p. 578, who perhaps goes too far in the way of reducing the apparent kindliness of the Hittites to manner and form). Abraham understands that a sale is intended: *if thou wilt give it, I will give thee money for the field.* Accordingly Ephron at once states his terms, *four hundred shekels of silver*, and suspecting that this may

dred shekels of silver; what *is* that betwixt me and thee?
16 bury therefore thy dead. And Abraham hearkened unto
Ephron; and Abraham weighed to Ephron the silver, which
he had named in the audience of the sons of Heth, four
hundred shekels of silver, current *money* with the merchant.
17 And the field of Ephron, which *was* in Machpelah, which *was*
before Mamre, the field, and the cave which *was* therein, and
all the trees that *were* in the field, that *were* in all the borders
18 round about, were made sure unto Abraham for a possession
in the presence of the children of Heth, before all that went
19 in at the gate of his city. And after this, Abraham buried
Sarah his wife in the cave of the field of Machpelah before
20 Mamre: the same *is* Hebron in the land of Canaan. And
the field, and the cave that *is* therein, were made sure unto
Abraham for a possession of a burying-place by the sons of Heth.

appear a long price, adds, *what is that betwixt* [wealthy men like] *me and thee?* The word *shekel* means **weight**; the first form of money was probably a ring of silver or gold, the value of which was determined not by marks upon it but by weight. So Abraham in this instance *weighed* [yishkol] *to Ephron the silver . . . four hundred shekels of silver current with the merchant.* From this two things are evident—1st, that there was a currency in silver; pieces, that is to say, in one form or other, which were accepted as a medium of exchange: and 2d, that there was as yet no coinage; in other words, that the value of these pieces was not determined by any marks stamped upon them, but by their weight or intrinsic value. There would seem to have been no coined money in use among the Jews till after the Captivity (see Poole's art. "Money" in Smith's *Dict.*). *And the field of Ephron . . . the gate of his city.* The transaction was negotiated before competent witnesses; and the subjects made over to Abraham are precisely specified with all the exactness of a legal document.

REMARKS.—The site of Machpelah is now marked by a jealously-guarded mosque, into which only exceptionally favoured persons—the Prince of Wales and the Crown Prince of Prussia—have been admitted; and even to them no observation of the actual tombs was allowed. The glimpses that have been obtained seem to show that the sarcophagi are of white stone, probably marble.

1. *Enumerate the circumstances which would make Abraham's grief exceptionally severe.*
2. *Describe a Jewish sepulchre. Read the description of Machpelah in Thomson's* Land and Book; *or Stanley's* Sermons in the East; *or Robinson's* Biblical Researches.
3. *Name some of the most celebrated tombs of the world.*
4. *In what other names does the word* Kirjath *appear in Scripture?*
5. *How was Abraham's faith displayed by this purchase? What other courses might he have adopted at this juncture? Give instances in which the dead have been carried great distances for sepulture.*
6. *What do you suppose Abraham would conclude when he found that he had come to the possession of nothing but a grave in the promised land?*
7. *Explain* Heb. xi. 39; *also* Heb. xi. 13.

CHAP. XXIV. 1 And Abraham was old, *and* well stricken in age:
2 and the Lord had blessed Abraham in all things. And
Abraham said unto his eldest servant of his house, that ruled
over all that he had, Put, I pray thee, thy hand under my
3 thigh: and I will make thee swear by the Lord, the God of
heaven, and the God of the earth, that thou shalt not take a
wife unto my son of the daughters of the Canaanites, among
4 whom I dwell: but thou shalt go unto my country, and to
5 my kindred, and take a wife unto my son Isaac. And the
servant said unto him, Peradventure the woman will not be
willing to follow me unto this land: must I needs bring thy
6 son again unto the land from whence thou camest? And
Abraham said unto him, Beware thou that thou bring not my
7 son hither again. The Lord God of heaven, which took me
from my father's house, and from the land of my kindred, and
which spake unto me, and that sware unto me, saying, Unto
thy seed will I give this land; he shall send his angel before
thee, and thou shalt take a wife unto my son from thence.
8 And if the woman will not be willing to follow thee, then
thou shalt be clear from this my oath: only bring not my son

ISAAC'S MARRIAGE (CHAP. XXIV.).

ABRAHAM'S INSTRUCTIONS REGARDING ISAAC'S MARRIAGE. — **1–9.** *Abraham was old;* he was 137 at Sarah's death; Isaac was 40 at the date of his marriage (cp. ch. xxv. 20); so that Abraham was then 140. The events of this chapter fell, therefore, in the third year after Sarah's death. His age warned him that he must fulfil this duty of marrying Isaac. The Mohammedan law says: "When a son has attained the age of twenty years, his father, if able, should marry him, and then take his hand and say, 'I have disciplined thee, and taught thee, and married thee; I now seek refuge with God from thy mischief in the present world, and the next'" (Lane's *Arabian Nights*, i. 281). Abraham was too old to go himself to Mesopotamia, so *he said unto his eldest servant of his house*, lit. his servant, the elder of his house, in a word, his majordomo, *Put, I pray thee, thy hand under my thigh, and . . . swear;* v. art. "Oaths" in Kitto's *Cyclop.* There can be no doubt that the explanation given by Kalisch is correct. *That thou shalt . . . take a wife unto my son Isaac.* He desired that the race should be kept pure from alien blood. His own experience in connection with Hagar had given this prominence in his mind. There was great inducement to make alliance by marriage with the powerful chiefs of the land; but Abraham was too loyal to the promise to give way to such temptation. *And the servant said . . . whence thou camest?* The difficulty was obvious. It was most unlikely that a young woman would forsake her own land and preconceived hopes, and go away with a stranger to a strange land. But Abraham believes she will be persuaded: *The Lord God . . . shall send his angel before thee.* But in any case one thing must be seen to; that Isaac be on

9 thither again. And the servant put his hand under the thigh
of Abraham his master, and sware to him concerning that
10 matter. And the servant took ten camels of the camels of
his master, and departed; for all the goods of his master
were in his hand: and he arose, and went to Mesopotamia,
11 unto the city of Nahor. And he made his camels to kneel
down without the city by a well of water at the time of the
evening, *even* the time that women go out to draw *water*.
12 And he said, O Lord God of my master Abraham, I pray
thee, send me good speed this day, and show kindness unto
13 my master Abraham. Behold, I stand *here* by the well of
water; and the daughters of the men of the city come out to
14 draw water: and let it come to pass, that the damsel to whom
I shall say, Let down thy pitcher, I pray thee, that I may
drink; and she shall say, Drink, and I will give thy camels
drink also: *let the same be* she *that* thou hast appointed for
thy servant Isaac; and thereby shall I know that thou hast
15 showed kindness unto my master. And it came to pass,
before he had done speaking, that, behold, Rebekah came
out, who was born to Bethuel, son of Milcah, the wife of
Nahor, Abraham's brother, with her pitcher upon her shoulder.

no pretext tempted away from the promised land: *only bring not my son thither again.*

Discovery of the Bride.—10–27. *The servant took ten camels*, not only because the journey was long, but because he knew he would more easily persuade the damsel to accompany him if he appeared well equipped, the representative of a wealthy household. He *went to Mesopotamia*, lit. **Aram-Naharaim, Aram of the two rivers**, the Euphrates and Tigris; *unto the city of Nahor*, **Haran** (cp. ch. xxvii. 43). *And he made his camels . . . the time that women go out to draw.* Precisely so Xenophon in the *Anabasis* tells how his soldiers came at dusk to a village, and, lying outside the wall, extracted information from the women and girls who came out to draw water from the fountain. *And he said, O Lord God . . . that thou hast showed kindness unto my master.* Why did the steward adopt this indirect mode of discovering his master's relations, and not go at once to inquire for them? Probably because he was a cautious man, and wished to make his own observations on Rebekah's appearance and conduct before in any way committing himself. Moreover, he felt that it was for God rather than for him to choose a bride for Isaac; so he made an arrangement by which the interposition of God was provided for. He was going to make his own selection, guided necessarily by the appearance of the woman; but having made his selection, and knowing the deceitfulness of appearances, he wished God to guide the girl's answer so as to determine him. Having arranged this, *behold, Rebekah came out . . . with her pitcher upon her shoulder.* "The Egyptian and the negro carry on the head, the Syrian on the shoulder or the

16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well,
17 and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water
18 of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave
19 him drink. And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have
20 done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*,
21 and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey
22 prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels*
23 weight of gold; and said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge
24 in? And she said unto him, I *am* the daughter of Bethuel
25 the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender
26 enough, and room to lodge in. And the man bowed down
27 his head, and worshipped the Lord. And he said, Blessed *be* the Lord God of my master Abraham, who hath not left

hip" (Thomson's *Land and Book*, p. 592). *And the damsel was very fair.* There is no mawkishness or prudery in the Bible. The beauty of woman is frankly spoken of as a powerful influence in human affairs. It determined the steward. There may also have been some family likeness more or less consciously influencing him. *She went down to the well.* "Nearly all wells in the East are in wadies, and many of them have steps down to the water. Eliezer asks water to drink, *she hasted and let down her pitcher upon her hand.* How often have I had this identical act performed for myself when travelling in this thirsty land! Rebekah's address to the *servant*, 'Drink, my lord,' will be given to you by the first gentle Rebekah you ask water from. But I have never found any young lady so generous as this fair daughter of Bethuel. She drew for all his camels, and for nothing, while I have often found it difficult to get my horse watered even for money" (Thomson, *ib.*). This was the second attraction of Rebekah. The steward saw she was cheerfully and frankly hospitable, generous, and active. He also recognised the answer to his prayer: *the man wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not*—[*to wit*, is to know. The substantive *wit* is still in use; the verb, *I wot*, *I wist*, *to wit*, is obsolete, but cp. Ex. ii. 4; 2 Cor. viii. 1; Mark ix. 6.] He suspected this was the damsel chosen by God, and his presenting her with *a golden earring*, or ring for the forehead, and *bracelets* of such value proves this: he knew it when she declared who she was; he then *bowed down his head and worshipped.*

destitute my master of his mercy and his truth: I *being* in the way, the Lord led me to the house of my master's brethren.
28 And the damsel ran, and told *them of* her mother's house
29 these things. And Rebekah had a brother, and his name *was*
30 Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the
31 well. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the
32 house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the
33 men's feet that *were* with him. And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine
34 errand. And he said, Speak on. And he said, I *am*
35 Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-
36 servants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto
37 him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the
38 daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take
39 a wife unto my son. And I said unto my master, Peradven-
40 ture the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son
41 of my kindred, and of my father's house: then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my
42 oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my
43 way which I go: behold, I stand by the well of water; and it

THE MARRIAGE ARRANGED.—28–53. Laban, hearing Rebekah's account, *ran out unto the man, and he said, Come in, thou blessed of the Lord*, a form of greeting to a stranger still in common use. There is no reason for saying that Laban's hospitality "seems to have been no little stimulated by the sight of the earrings and the bracelets on his sister's hands." The sight of the earring (for there was but one) seems to be mentioned merely as confirming

shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water
44 of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the Lord hath appointed out for my master's
45 son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said
46 unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she
47 made the camels drink also. And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her
48 hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's
49 brother's daughter unto his son. And now if you will deal kindly and truly with my master, tell me: and if not, tell me;
50 that I may turn to the right hand, or to the left. Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good.
51 Behold, Rebekah *is* before thee, take *her*, and go, and let her
52 be thy master's son's wife, as the Lord hath spoken. And it came to pass, that, when Abraham's servant heard their words,
53 he worshipped the Lord, *bowing himself* to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her
54 brother and to her mother precious things. And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning, and he said, Send
55 me away unto my master. And her brother and her mother said, Let the damsel abide with us *a few* days, at the least
56 ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me

his sister's account. The father *Bethuel* is in the background throughout. Lange truly observes that the steward urges motives from *kindred; I am Abraham's servant;* then the *human interests*, Abraham *is become great* (ver. 35), and finally the *religious* motive (vers. 37 and 42–48). These various considerations prevailed (ver. 50).

THE BRIDE BROUGHT TO HER NEW HOME.—**54–67.** To Rebekah is left

57 away that I may go to my master. And they said, We will
58 call the damsel, and enquire at her mouth. And they called
Rebekah, and said unto her, Wilt thou go with this man?
59 And she said, I will go. And they sent away Rebekah their
sister, and her nurse, and Abraham's servant, and his men.
60 And they blessed Rebekah, and said unto her, Thou *art* our
sister, be thou *the mother* of thousands of millions, and let
61 thy seed possess the gate of those which hate them. And
Rebekah arose, and her damsels, and they rode upon the
camels, and followed the man: and the servant took Rebekah,
62 and went his way. And Isaac came from the way of the well
63 Lahai-roi; for he dwelt in the south country. And Isaac
went out to meditate in the field at the eventide: and he
lifted up his eyes, and saw, and, behold, the camels *were*
64 coming. And Rebekah lifted up her eyes, and when she saw
65 Isaac, she lighted off the camel. For she *had* said unto the
servant, What man *is* this that walketh in the field to meet
us? And the servant *had* said, It *is* my master: therefore
66 she took a veil, and covered herself. And the servant told
67 Isaac all things that he had done. And Isaac brought her
into his mother Sarah's tent, and took Rebekah, and she
became his wife; and he loved her: and Isaac was comforted
after his mother's *death*.

the final decision regarding her immediate departure. Her prompt answer *I will go* is characteristic. She throughout shows herself an active-minded and capable woman, though she fell into the vice of women of her character, scheming and management. *When she saw Isaac she lighted off the camel*, as a mark of respect. In Mohammedan countries Christians are obliged to dismount when they meet Muslims of rank. Thomson says it is common for women to dismount on the approach of men. *She took a veil and covered herself*, which may have been simply the dictate of modesty, or compliance with some custom of her race, that a bride should not be seen unveiled by her husband till the marriage was consummated. [Thus Ewald, in his *Antiquities*, p. 202, says: "According to the primitive custom of those countries, the characteristic token of a woman's being married or betrothed was wearing the veil, by which she became easily and purposely recognisable everywhere in public; but even when she met, or suspected the presence of, the man to whom she was betrothed, etiquette required that she should veil herself."]

1. *In this chapter there are many subjects touched upon which are of interest to a class, e.g. the camel; the ornaments of savages and of civilised, inward beauty and outward adorning* (1 Pet. iii. 1–5); *different ways of arranging marriage, by purchase, by capture, etc.; ways by which men have tried to find out God's will regarding special circumstances, oracles, dreams, divining, augury, etc.*

CHAP. XXV. 1 Then again Abraham took a wife, and her name
2 *was* Keturah. And she bare him Zimran, and Jokshan, and
3 Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were
4 Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and
5 Eldaah. All these *were* the children of Keturah. And
6 Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived,
7 eastward, unto the east country. And these *are* the days of the years of Abraham's life which he lived, an hundred three-

2. *Mention some particulars in which the steward showed himself an exemplary servant.*
3. *What lesson may youth learn from Isaac's quiet waiting till his 40th year?*
4. *What may be concluded regarding his character from other particulars mentioned in this chapter?*
5. *What may be gathered from this chapter regarding Rebekah's character?*
6. *Give samples of the kind of sign which men may ask of God, and of the kind they may not ask.*
7. *Stopford Brooke calls Isaac "the Wordsworth of the O. T."—what does he mean to indicate by this?*

ABRAHAM'S SONS BY KETURAH, HIS DEATH, AND ISAAC'S SUCCESSION (CHAP. XXV. 1–11).

ABRAHAM'S SONS.—1–6. *Then again Abraham took a wife,* though called a wife here, she is called a concubine in 1 Chron. i. 32, and is evidently included among the "concubines" mentioned in ver. 6. Her children were not recognised as standing on the same level as Isaac, but were dismissed with gifts to prevent them from coming into collision with him. Abraham may, therefore, have taken her while Sarah was alive, although the whole strain of the previous narrative would lead us to suppose Abraham had no children of any kind until Hagar bore Ishmael. Against the idea that the children here mentioned were born after Sarah's death, or even after Isaac's birth, is the expression used in Rom. iv. 19 and Gen. xvii. 17. *Zimran* perhaps represents the Zamereni, a tribe in the interior of Arabia. *Medan* and *Midian* were closely related as tribes (cp. chap. xxxvii. 28, 36). The position of Midian is ascertained from Ex. ii. 15, iii. 1. *Shuah* is the tribe to which Bildad, Job's friend, belonged, and was therefore probably situated to the east of the Jordan. *Sheba* and *Dedan* are mentioned in chap. x. 7 as the sons of Raamah, and grandsons of Cush. So that in these tribes occupying the finest part of Arabia Felix, there was probably a mixture of Cushites and Shemites. The *Asshurim, Letushim,* and *Leummim* have not been identified. *Ephah,* cp. Isa. lx. 6.

ABRAHAM'S DEATH AND BURIAL.—7–10. *He lived 175 years,* consequently

8 score and fifteen years. Then Abraham gave up the ghost,
and died in a good old age, an old man, and full *of years;*
9 and was gathered to his people. And his sons Isaac and
Ishmael buried him in the cave of Machpelah, in the field of
Ephron the son of Zohar the Hittite, which *is* before Mamre;
10 the field which Abraham purchased of the sons of Heth:
11 there was Abraham buried, and Sarah his wife. And it came
to pass after the death of Abraham, that God blessed his son
Isaac: and Isaac dwelt by the well Lahai-roi.

at his death Isaac was 75, Jacob and Esau 15 years of age. *Isaac and Ishmael buried him.* Ishmael, therefore, still maintained friendly relations with the family, although more than 70 years had passed since his expulsion.

CHAPTER XXV. 12–18.—ISHMAEL'S DESCENDANTS.

12 Now these *are* the generations of Ishmael, Abraham's son,
whom Hagar the Egyptian, Sarah's handmaid, bare unto
13 Abraham: and these *are* the names of the sons of Ishmael,
by their names, according to their generations: the first-born
of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
14, 15 and Mishma, and Dumah, and Massa, Hadar, and Tema,
16 Jetur, Naphish, and Kedemah: these *are* the sons of Ishmael,
and these *are* their names, by their towns, and by their castles;
17 twelve princes according to their nations. And these *are* the
years of the life of Ishmael, an hundred and thirty and seven
years: and he gave up the ghost and died, and was gathered
18 unto his people. And they dwelt from Havilah unto Shur,
that *is* before Egypt, as thou goest toward Assyria: *and* he
died in the presence of all his brethren.

In connection with this paragraph Kalisch cites the Arabian tradition which represents the population of Arabia as composed of three layers. The first inhabitants were the powerful and wealthy tribes of Ad, Thamud, and others; the first wave of immigrants were the descendants of Joktan, whose sons, Yarab and Jorham, became the founders of the principalities of Yemen and Hejaz, which to this day retain something of their old prestige. Finally came the sons of Ishmael, who partly intermarried with the original Arabs and partly settled by themselves. Kalisch supposes that the original population is referred to in Gen. x. 7; the second layer in Gen. x. 26–29; and that the third layer is represented by the sons of Keturah and the Ishmaelites mentioned in this chapter.

CHAPTER XXV. 19–L. 26.—HISTORY OF ISAAC AND HIS DESCENDANTS.

19 AND these *are* the generations of Isaac, Abraham's son:
20 Abraham begat Isaac: and Isaac was forty years old when he
took Rebekah to wife, the daughter of Bethuel the Syrian of
21 Padan-aram, the sister to Laban the Syrian. And Isaac
entreated the Lord for his wife, because she *was* barren: and
the Lord was entreated of him, and Rebekah his wife con-
22 ceived. And the children struggled together within her; and
she said, If *it be* so, why *am* I thus? And she went to enquire
23 of the Lord. And the Lord said unto her, Two nations *are*
in thy womb, and two manner of people shall be separated
from thy bowels; and *the one* people shall be stronger than
24 *the other* people; and the elder shall serve the younger. And
when her days to be delivered were fulfilled, behold, *there*
25 *were* twins in her womb. And the first came out red, all
over like an hairy garment; and they called his name Esau.
26 And after that came his brother out, and his hand took hold

BIRTH AND CHARACTER OF JACOB AND ESAU.—**19–28.** *Padan-Aram*, **the plain**, or **flat-land**, or **lowlands of Aram**; cp. chap. xlviii. 7; and Hos. xii. 12. *Isaac entreated . . . barren.* Sarah, Rebekah, and Rachel were all tried in this way. Livingstone (*Mission. Travels*, 132) tells us it was "heart-rending to hear the earnest entreaty" of women who had come more than two hundred miles to him with Rebekah's petition: "I am getting old," they would say; "you see grey hairs here and there on my head, and I have no child. You know how Bechuana husbands cast their old wives away; what can I do?" etc. The delay in Rebekah's case would cause it to be felt that God must not only begin but maintain the promised line. To her, as to many, answer to prayer appeared first in the form of great internal disturbance and perplexity: *the children struggled together within her*, omen of the after-history of Edom and Israel. With characteristic impetuosity she exclaimed: *If it be so, why am I thus?* or, as most modern interpreters translate: **If it be so, why then do I live?** just as in chap. xxvii. 46 she exclaims, with like impatience and exaggeration: "I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth . . . what good shall my life do me?" This extravagant way of speaking and intolerance of pain were inherited by Esau; cp. ver. 32. *And she went to enquire of the Lord.* By what method cannot be certainly said; probably by prayer. The answer is given in poetical form, in two couplets or antistrophic parallelisms.

When the twins were born *the first came out red, i.e.* **red-haired** (cp. 1 Sam. xvi. 12), *all over like a hairy garment*, or **furry cloak** (such as the prophets afterwards wore), *and they called his name Esau, i.e.* **hairy**; cp. the Latin name *hirtius* from *hirtus*, shaggy, hairy, and the legend and name of *St. Ursula*. The name of the other twin was also determined by his appearance

on Esau's heel; and his name was called Jacob: and Isaac
27 *was* threescore years old when she bare them. And the boys
grew: and Esau was a cunning hunter, a man of the field;
28 and Jacob *was* a plain man, dwelling in tents. And Isaac
loved Esau, because he did eat of *his* venison: but Rebekah
29 loved Jacob. And Jacob sod pottage: and Esau came from
30 the field, and he *was* faint: and Esau said to Jacob, Feed me,
I pray thee, with that same red *pottage;* for I *am* faint: there-
31 fore was his name called Edom. And Jacob said, Sell me
32 this day thy birthright. And Esau said, Behold, I *am* at the

at birth, for he presented himself *holding Esau's heel*, therefore *his name was called Jacob*, *i.e.* Yaaqob, **he holds the heel**, or **heelholder**, or **supplanter** (*sub*, *planta*, the sole of the foot), a name which Esau (chap. xxvii. 36) bitterly interprets. *The boys grew, and Esau was a cunning hunter, i.e.* a **knowing** (ken, canny), **skilful** hunter (cp. Ex. xxvi. 1; 1 Sam. xvi. 16; and especially 1 Chron. xxv. 7; and see Trench's *Select Glossary*, *s.v.*). *Jacob was a plain man.* The word rendered *plain* means **upright**, **perfect**; a very unexpected epithet for Jacob, belied as it is by his whole career. It must be taken in a looser sense, and as indicating a **quiet**, **respectable**, **decent** person; *dwelling in tents*, not exhibiting the wild tastes of his brother. [The English Version seems here to have followed the LXX., which translates by ἄπλαστος, unformed, unaccomplished, unsophisticated, plain; the Vulgate has *simplex*, and Luther, *pious*, *frommer*.] Such being their characters, naturally the quiet father took to the adventurous, robust Esau; the active, clever mother found more in the clever, home-keeping Jacob. The reason given in the 28th verse for Isaac's affection—*Isaac loved Esau, because he did eat of his venison*—could scarcely be the whole motive of his love; though Roberts cites the following: "Has a man been supported by another, and is it asked, Why does Kandan love Muttoo? the reply is, Because Muttoo's rice is in his mouth."

ESAU SELLS HIS BIRTHRIGHT.—29–34. *Jacob sod pottage; sod* is the old past of the verb to seethe (cp. 1 Sam. ii. 13, 15. *Suds* is derived from sod); *Esau said, Feed me . . . red;* or, **Let me, I pray thee, devour** [gulp down] **some of that red, that red.** The pottage was of lentiles (cp. ver. 34), which when ground and cooked have a yellowish-red colour. There is perhaps no farinaceous food so savoury and so sustaining. The flavour is similar to but not so strong as that of pease-meal. *Therefore was his name called Edom, i.e.* **Red.** Probably the fact recorded above, that he was born red, had also something to do with the name. Kalisch remarks that the name of the country, Edom, may not have been given to it merely because Esau was called Edom, but from the *red sandstone* which forms its principal geological formation (cp. Greenland, Blue Mountains, Red Sea, etc.). If the uncontrolled appetite of Esau is repulsive, still more so is the watchful cunning of Jacob, that at once takes advantage of Esau's weakness and names the price of the pottage. *Sell me this day thy birthright.* Had Jacob acted a brother's part and given the ravenous hunter his supper, as doubtless Esau had often given him a share of his venison, no harm would have come of the incident.

point to die; and what profit shall this birthright do to me?
33 And Jacob said, Swear to me this day; and he sware unto
34 him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

CHAP. XXVI. 1 And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

And Esau said . . . do to me. Three meanings have been put upon these words: (1) **I am dying with hunger**; (2) **I am by my hunting life exposed to constant risk of death**; (3) **Man's life is so brief** that it is no use striving for any dignity in it. The first meaning seems by far the most in keeping with Esau's exaggerating disposition and subordination of everything to present appetite. "For a quart d'écu [fifteen pence] he will sell the fee-simple of his salvation, the inheritance of it" (*All's Well that Ends Well*, iv. 3). Esau's argument was: What good will birthright or anything else do me if I am to starve? It was a perversion of, What shall it profit a man if he gain the whole world and lose his own soul? Jacob foresaw that when Esau's appetite was satisfied his mind might change, so he said, *Swear to me this day.* It is singular that the great Ishmaelite birthright, the guardianship of the temple of Mecca, came into the hands of Mohammed's ancestors in a similar way. The birthright having fallen "into the hands of Abu Gabshan, a weak and silly man, Cosa circumvented him while in a drunken humour, and bought of him the keys of the temple, and with them the presidency of it, for a bottle of wine. But Abu Gabshan, being gotten out of his drunken fit, sufficiently repented of his foolish bargain; from whence grew these proverbs among the Arabs: More vexed with late repentance than Abu Gabshan; and, More silly than Abu Gabshan; which are usually said of those who part with a thing of great moment for a small matter" (Prideaux, *Life of Mahomet*, p. 3. Cp. also Muir's *Mahomet*, I. ccii. note).

1. *Name Abraham's sons.*
2. *How was Arabia peopled? Name some of the leading tribes.*
3. *Explain the names* Jacob, Esau, Edom.
4. *Describe the characters of Jacob and Esau, and show how these characters were perpetuated in their descendants.*
5. *What blame attaches to Esau and what to Jacob in the sale of the birthright?*
6. *Explain* Heb. xii. 16, 17; *also* Rom. ix. 10–13.

ISAAC IN GERAR AND AT BEER-SHEBA (CHAP. XXVI.).

RENEWAL OF THE PROMISE IN GERAR.—1–6. Isaac's life is, as Delitzsch remarks, "the echo of the life of Abraham." His character was dwarfed by growing up under the shadow of his greater father. Sons may follow even a good example to their own damage; their own faculties suffer from not being allowed free exercise. For much of what is recorded here, see chaps. xii. and xx. The *Abimelech* here mentioned is probably not the same as Abraham

2 And the Lord appeared unto him, and said, Go not down
into Egypt; dwell in the land which I shall tell thee of:
3 sojourn in this land, and I will be with thee, and will bless
thee; for unto thee, and unto thy seed, I will give all these
countries; and I will perform the oath which I sware unto
4 Abraham thy father; and I will make thy seed to multiply as
the stars of heaven, and will give unto thy seed all these
countries; and in thy seed shall the nations of the earth be
5 blessed; because that Abraham obeyed my voice, and kept
my charge, my commandments, my statutes, and my laws.
6, 7 And Isaac dwelt in Gerar: and the men of the place asked
him of his wife; and he said, She *is* my sister: for he feared
to say, *She is* my wife; lest, *said he*, the men of the place
should kill me for Rebekah; because she *was* fair to look
8 upon. And it came to pass, when he had been there a long
time, that Abimelech king of the Philistines looked out at
a window, and saw, and, behold, Isaac *was* sporting with
9 Rebekah his wife. And Abimelech called Isaac, and said,
Behold, of a surety she *is* thy wife; and how saidst thou, She
is my sister? And Isaac said unto him, Because I said, Lest
10 I die for her. And Abimelech said, What *is* this thou hast
done unto us? one of the people might lightly have lien with
thy wife, and thou shouldest have brought guiltiness upon us.
11 And Abimelech charged all *his* people, saying, He that
toucheth this man or his wife shall surely be put to death.
12 Then Isaac sowed in that land, and received in the same

had to do with eighty years before. *Gerar*, probably close to the *Wady Jerur* of Stewart and Palmer (cp. Hanna's *Patriarchs*, The Site of Gerar, pp. 71–81). *Go not down into Egypt;* Isaac was apparently on his way to Egypt, as Abraham had gone there in famine. God encourages him to remain in Gerar by renewing the promise to him; and indeed the prohibition itself was an encouragement to him to consider himself a permanent resident in Palestine. *Because that Abraham obeyed . . . my laws.* The multiplication of terms in this clause is remarkable, considering that the explicit commands of God to Abraham had been few. But all his life, amidst many trespasses and omissions, he had in the main lived in the obedience of faith. On this paragraph Robertson remarks: "True it is, that Isaac was disappointed; he got no bread, but he did get perseverance. He did want comforts, but with this want came content, the habit of soul-communion with God. Which was best, bread or faith? Which was best, to have abundance or to have God? Tell us then, had God broken His promise?"

PROTECTION OF REBEKAH IN GERAR.—7–11. Cp. chap. xii. 11–20, and chap. xx.

ISAAC'S PROSPERITY IN GERAR.—12–22. *Isaac sowed in that land;* no

13 year an hundredfold: and the Lord blessed him. And the
man waxed great, and went forward, and grew until he became
14 very great: for he had possession of flocks, and possession
of herds, and great store of servants: and the Philistines
15 envied him. For all the wells which his father's servants had
digged in the days of Abraham his father, the Philistines had
16 stopped them, and filled them with earth. And Abimelech
said unto Isaac, Go from us; for thou art much mightier than
17 we. And Isaac departed thence, and pitched his tent in the
18 valley of Gerar, and dwelt there. And Isaac digged again
the wells of water which they had digged in the days of
Abraham his father; for the Philistines had stopped them
after the death of Abraham: and he called their names after
19 the names by which his father had called them. And Isaac's
servants digged in the valley, and found there a well of
20 springing water. And the herdmen of Gerar did strive with
Isaac's herdmen, saying, The water *is* ours: and he called
the name of the well Esek; because they strove with him.
21 And they digged another well, and strove for that also: and
22 he called the name of it Sitnah. And he removed from
thence, and digged another well; and for that they strove
not: and he called the name of it Rehoboth; and he said,
For now the Lord hath made room for us, and we shall be
23 fruitful in the land. And he went up from thence to Beer-

proof that he meant to remain there for many years, but perhaps proof that he felt the precariousness of depending only on cattle. His prosperity was displeasing to the Philistines who had *stopped his father's wells*, a practice frequently resorted to for the purpose of annoying an enemy and forcing his removal. *Isaac digged again the wells . . . and he called their names after the names by which his father called them*, which removes the suspicion which has in some minds attached to the second account (ver. 33; cp. chap. xxi. 31) of the naming of Beer-sheba. *And the herdmen of Gerar did strive.* In Persia all waste lands are called "God's lands," and "whoever procures the means of irrigation becomes the proprietor of the land which he thus renders cultivable" (Kitto's *Cyclop.*, *s.v.* Water). "To give a name to a well, denoted a right of property, and to stop or destroy one once dug was a military expedient, a mark of conquest, or an encroachment on territorial right claimed or existing in its neighbourhood" (Smith's *Dict.*, *s.v.* Well). Cp. Num. xx 17–19, and the Song of the Well, Num. xxi. 17. The names of the three wells, *Esek*, *Sitnak*, and *Rehoboth*, mean respectively **Strife, Hate, Room.** [Cp. Bridewell, *i.e.* St. Bridget's Well; Clerkenwell, the Priest's Well; Sadler's Wells, etc.] The word Sitnah is from the same root as *Satan*. *Rehoboth* is identified with the Wady Ruhaibeh.

ISAAC SETTLES AT BEER-SHEBA.—23–33. How long Isaac remained at

24 sheba. And the Lord appeared unto him the same night,
and said, I *am* the God of Abraham thy father: fear not, for
I *am* with thee, and will bless thee, and multiply thy seed, for
25 my servant Abraham's sake. And he builded an altar there,
and called upon the name of the Lord, and pitched his tent
26 there: and there Isaac's servants digged a well. Then
Abimelech went to him from Gerar, and Ahuzzath one of his
27 friends, and Phichol the chief captain of his army. And
Isaac said unto them, Wherefore come ye to me, seeing ye
28 hate me, and have sent me away from you? And they said,
We saw certainly that the Lord was with thee: and we said,
Let there be now an oath betwixt us, *even* betwixt us and
29 thee, and let us make a covenant with thee; that thou wilt
do us no hurt, as we have not touched thee, and as we have
done unto thee nothing but good, and have sent thee away in
30 peace: thou *art* now the blessed of the Lord. And he made
31 them a feast, and they did eat and drink. And they rose up
betimes in the morning, and sware one to another: and Isaac
32 sent them away, and they departed from him in peace. And
it came to pass the same day, that Isaac's servants came, and
told him concerning the well which they had digged, and
33 said unto him, We have found water. And he called it
Shebah: therefore the name of the city *is* Beer-sheba unto
34 this day. And Esau was forty years old when he took to
wife Judith the daughter of Beeri the Hittite, and Bashemath
35 the daughter of Elon the Hittite: which were a grief of mind
unto Isaac and to Rebekah.

Rehoboth we are not told. The alliance with the Philistines was desired by them, not by him; and the circumstances in this and other respects resemble those in which Abimelech made alliance with Abraham. The well which Isaac named in commemoration of the alliance may have been that dug by his father, or it may have been, as is generally believed, a new well in the same locality. On Isaac's character, as displayed in this chapter, Kurtz remarks: "Elasticity of endurance, which does not resist evil nor contend against it, but by patience and yielding overcomes it, constitutes the *fundamental type* of the character of Isaac, and in this lies his real claim to greatness."

ESAU'S MARRIAGES WITH CANAANITISH WOMEN.—34, 35. Not only from strangers did Isaac receive annoyance, but in his own home there was cause of distress. Esau brought into his tents women who had little sympathy with the family hopes. On the wives of Esau, cp. chap. xxxvi.

1. *What time had elapsed between Abraham's treaty with Abimelech and Isaac's?*

CHAP. XXVII. 1 And it came to pass, that when Isaac was
old, and his eyes were dim, so that he could not see, he
called Esau his eldest son, and said unto him, My son:
2 and he said unto him, Behold, *here am* I. And he said,
Behold now, I am old, I know not the day of my death.
3 Now therefore take, I pray thee, thy weapons, thy quiver
and thy bow, and go out to the field, and take me *some*
4 venison; and make me savoury meat, such as I love, and
bring *it* to me, that I may eat; that my soul may bless
5 thee before I die. And Rebekah heard when Isaac spake to
Esau his son. And Esau went to the field to hunt *for* venison,
6 *and* to bring *it*. And Rebekah spake unto Jacob her son,
saying, Behold, I heard thy father speak unto Esau thy
7 brother, saying, Bring me venison, and make me savoury

2. *Describe the character of Isaac from the material furnished in this chapter.*
3. *What hint is given regarding the character of Esau?*
4. *Compare the culpability of Isaac in lying about Rebekah, and of Esau in marrying Canaanitish women.*
5. *How do you account for Beer-sheba being named after Isaac's oath as well as after Abraham's?*

JACOB FRAUDULENTLY OBTAINS ISAAC'S BLESSING (CHAP. XXVII. 1–40).

ISAAC PROPOSES TO BLESS ESAU.—**1–4.** *When Isaac was old*, apparently 137 years old. Joseph was thirty when he stood before Pharaoh (chap. xli. 46), thirty-nine when Jacob came to Egypt (chap. xli. 53 and xlv. 6, which show that seven years of plenty and two of famine, that is, nine years, had elapsed between Joseph's advancement and Jacob's migration); but at this time Jacob was 130 (chap. xlvii. 9), so that Joseph must have been born when Jacob was ninety-one; but this birth occurred at the termination of the fourteen years during which Jacob had served for Rachel (chap. xxx. 25), that is, fourteen years after he had left his home. This calculation makes Jacob seventy-seven when he left Isaac's tents, and Isaac himself, being sixty years older than his son, must have been 137. *His eyes were dim*, the natural result of old age (cp. Deut. xxxiv. 7), and explaining how the deception was possible. Ophthalmia is commoner in the East than with us. Travellers say that in certain parts of Egypt every twentieth person is blind of one or both eyes. *Make me savoury meat . . . that my soul may bless thee.* He desired not only to have his vital energy stimulated, but also to have his affection for Esau presently intensified by the food he relished and which Esau was to provide.

JACOB, AT REBEKAH'S INSTIGATION, ANTICIPATES ESAU.—**5–17.** Rebekah no doubt remembered the promise indicating that Jacob should have

meat, that I may eat, and bless thee before the Lord before
8 my death. Now therefore, my son, obey my voice according
9 to that which I command thee. Go now to the flock, and
fetch me from thence two good kids of the goats; and I will
make them savoury meat for thy father, such as he loveth:
10 and thou shalt bring *it* to thy father, that he may eat, and
11 that he may bless thee before his death. And Jacob said to
Rebekah his mother, Behold, Esau my brother *is* a hairy man,
12 and I *am* a smooth man: my father peradventure will feel
me, and I shall seem to him as a deceiver; and I shall bring
13 a curse upon me, and not a blessing. And his mother said
unto him, Upon me *be* thy curse, my son: only obey my
14 voice, and go fetch me *them*. And he went, and fetched, and
brought *them* to his mother: and his mother made savoury
15 meat, such as his father loved. And Rebekah took goodly
raiment of her eldest son Esau, which *were* with her in the
16 house, and put them upon Jacob her younger son: and
she put the skins of the kids of the goats upon his hands,
17 and upon the smooth of his neck: and she gave the savoury
meat and the bread, which she had prepared, into the hand
18 of her son Jacob. And he came unto his father, and said,
My father: and he said, Here *am* I; who *art* thou, my son?
19 And Jacob said unto his father, I *am* Esau thy first-born; I

the birthright; she knew also that Esau had sold the birthright, and was incapable of appreciating its blessing. But in no circumstances is it right to do evil that good may come, and her scheme of unnatural fraud brought upon herself and Jacob many years of suffering. Jacob's only objection to practise the deception on his father arose from fear of discovery: *My father peradventure will feel me . . . and I shall bring a curse upon me.* In Rebekah there is no hesitation. *Upon me be thy curse, my son: only obey my voice.* Her own future is nothing to her, her son's everything. She will take all the loss and give him all the profit. [Cp. Nero's mother, Let him kill me, but let him reign.] She *took goodly raiment of her eldest son Esau;* his best clothes, his holiday attire, not his common hunting dress. This rather favours the idea that the *smell of his raiment* (ver. 27), which seemed to Isaac as the smell of a field which the Lord hath blessed, was not the fresh exhalation from the clothes of one who has just come from the open air, but a perfume intentionally produced by the sprinkling of aromatic essences, or laying the clothes among herbs. She also *put the skins of the kids* on the exposed parts of Jacob's skin, to complete the deception. The hair of the kids would be fine, and not too long.

ISAAC UNWITTINGLY BLESSES JACOB.—18–29. *And he came . . . who art thou, my son?* No doubt, after the elaborate dressing up, Jacob also tried to imitate Esau's voice, but not with perfect success. At the first sound his father's suspicions were aroused. Jacob had no difficulty in lying: *I am*

have done according as thou badest me: arise, I pray thee,
20 sit and eat of my venison, that thy soul may bless me. And
Isaac said unto his son, How *is it* that thou hast found *it* so
quickly, my son? And he said, Because the Lord thy God
21 brought *it* to me. And Isaac said unto Jacob, Come near, I
pray thee, that I may feel thee, my son, whether thou *be* my
22 very son Esau or not. And Jacob went near unto Isaac his
father; and he felt him, and said, The voice *is* Jacob's voice,
23 but the hands *are* the hands of Esau. And he discerned
him not, because his hands were hairy, as his brother Esau's
24 hands: so he blessed him. And he said, *Art* thou my very
25 son Esau? And he said, I *am*. And he said, Bring *it* near
to me, and I will eat of my son's venison, that my soul may
bless thee. And he brought *it* near to him, and he did eat:
26 and he brought him wine, and he drank. And his father
Isaac said unto him, Come near now, and kiss me, my son.
27 And he came near, and kissed him: and he smelled the smell
of his raiment, and blessed him, and said, See, the smell of
my son *is* as the smell of a field which the Lord hath blessed:
28 therefore God give thee of the dew of heaven, and the fatness
29 of the earth, and plenty of corn and wine: let people serve
thee, and nations bow down to thee: be lord over thy
brethren, and let thy mother's sons bow down to thee: cursed
be every one that curseth thee, and blessed *be* he that blesseth

Esau thy first-born. It is a straightforward, unhesitating lie. Rebekah knew she could depend upon him for this. But Isaac is not satisfied. A fresh doubt arises: *How is it that thou hast found it so quickly?* Jacob does not scruple to bring God's name into this bad business, and play upon the piety of his father: *The Lord thy God brought it to me.* But the voice, and perhaps the expression, *the Lord thy God*, unfamiliar to Esau's lips, still puzzle Isaac. He calls him near and feels him; and here perhaps Isaac's weakness is most apparent, for though he is convinced that *the voice is Jacob's voice*, he invites that voice, which he had no doubt often before detected framing falsehoods, to say conclusively who the unseen speaker was: *Art thou my very son Esau?* Jacob now practises "on his father's weakness—his known inability to resist any who take up a determined front; so, with a bolder effrontery of falsehood than before, he says, I am" (Hanna's *The Patriarchs*, p. 89). The *kiss*, ver. 26, would seem to have been given in thankfulness, and as a token of goodwill, and not for the sake of still further testing Jacob. In blessing his son, Isaac's language becomes poetical, both in the forms of individual words and in the parallelism of its clauses. It will be observed that the blessing is confined to worldly prosperity. Isaac supposes he is blessing Esau, and modifies his blessing accordingly. On the terms of his blessing, cp. Deut. viii. 7–9, and xxxiii. 28; Hosea xiv. 5; Micah v. 7; Job xxix. 19. The blessing of the *first-born* is especially indicated in "*be lord over thy brethren.*" For the fulfilment cp. 2 Sam. viii. 14.

30 thee. And it came to pass, as soon as Isaac had made an
end of blessing Jacob, and Jacob was yet scarce gone out
from the presence of Isaac his father, that Esau his brother
31 came in from his hunting. And he also had made savoury
meat, and brought it unto his father, and said unto his father,
Let my father arise, and eat of his son's venison, that thy
32 soul may bless me. And Isaac his father said unto him, Who
art thou? And he said, I *am* thy son, thy first-born, Esau.
33 And Isaac trembled very exceedingly, and said, Who? where
is he that hath taken venison, and brought *it* me, and I have
eaten of all before thou camest, and have blessed him? yea,
34 *and* he shall be blessed. And when Esau heard the words
of his father, he cried with a great and exceeding bitter cry,
and said unto his father, Bless me, *even me* also, O my father!
35 And he said, Thy brother came with subtilty, and hath taken
36 away thy blessing. And he said, Is not he rightly named
Jacob? for he hath supplanted me these two times: he took
away my birthright; and, behold, now he hath taken away my
blessing. And he said, Hast thou not reserved a blessing for
37 me? And Isaac answered and said unto Esau, Behold, I have
made him thy lord, and all his brethren have I given to him
for servants; and with corn and wine have I sustained him:
38 and what shall I do now unto thee, my son? And Esau said
unto his father, Hast thou but one blessing, my father? bless
me, *even* me also, O my father! And Esau lifted up his voice,

THE FRAUD DISCOVERED: THE BLESSING IRREVERSIBLE.—30-40. *Jacob was yet scarce gone out;* he had just gone out, when Esau entered with his game already cooked. He was just too late, though he must have been unusually speedy in securing the venison. The fraud is at once discovered. *Isaac trembled very exceedingly.* The excitement would make an old man tremble; but his nervous agitation no doubt mainly arose from his immediate recognition of God's hand in the matter. He saw that God had prevented him from alienating the blessing from Jacob, and he therefore became conscious both of his guilt in having intended so to alienate it, and of his feebleness in the hand of the Omniscient. Esau had no such spiritual insight; and therefore, forgetful of the sale he had made, now that delivery of the property was required, and quite unconscious of the wrong he was doing to Jacob, experiences no trembling, but bitterly exclaims: *Is not he rightly named Supplanter?* Isaac's state of mind is illustrated by David's when Shimei cursed him, 2 Sam. xvi. 11. Recognising God in the matter, he could not revoke the blessing: *Behold, I have made him thy lord . . . and what shall I do now unto thee, my son?* "Our author considers the patriarchs to be men of God (cp. chap. xv. 1, xx. 7), and attaches to their utterances the same efficacy as the Hebrews ascribed to the divine utterances of the prophets. A divine utterance is a force which infallibly and undivertibly effects what the

39 and wept. And Isaac his father answered and said unto
him, Behold, thy dwelling shall be the fatness of the earth,
40 and of the dew of heaven from above; and by thy sword
shalt thou live, and shalt serve thy brother; and it shall come
to pass when thou shalt have the dominion, that thou shalt
41 break his yoke from off thy neck. And Esau hated Jacob

word expresses: God's word cannot be inoperative" (Knobel, *in loc.*). What remains therefore in Isaac's power to bestow, is in effect as much a curse as a blessing: *Behold, thy dwelling shall be the fatness of the earth*, rather (as both the connection and the fulfilment of the words prove), **thy dwelling shall be without**, or, **apart from, the fatness of the earth**; apart from the fruitful land of Palestine, thy dwelling shall be among the bare rocks of Mount Seir. The country inherited by Esau is described by ancient and modern writers as excessively rocky and unfruitful, without water, a mere stony and desolate wilderness. *By thy sword shalt thou live;* pressed by the unfruitfulness of his own country, Esau would be driven to war and plunder for his support. Yet the sword would not avail to maintain his independence: *thou shalt serve thy brother* (cp. 2 Sam. viii. 14; 1 Kings xi. 14). This subjection was, however, not to be permanent: *it shall come to pass when thou shalt have the dominion*, or rather (as this makes the sentence a tautology), **when thou shakest**, or, **in thy shaking** (of the yoke), *thou shalt break his yoke from off thy neck.* The words foretell the restlessness of Edom under the yoke, a restlessness which enabled them once and again to throw it off (cp. 2 Kings viii. 20–22; 2 Chron. xxviii. 17), until finally through Antipater and Herod the descendants of Esau reigned over the descendants of Jacob.

Kurtz remarks on this incident: "This is one of the most remarkable complications of life, showing in the clearest manner that a higher hand guides the threads of history, so that neither sin nor error can ultimately entangle them. Each one weaves the threads which are committed to him according to his own views and desires, but at last, when the texture is complete, we behold in it the pattern which the Master had long before devised, and towards which each labourer had only contributed one or another feature."

1. *State the respective guilt and punishment of the parties in this transaction.*
2. *Criticise the maxim that "the end sanctifies the means." Mention a celebrated passage in theological and literary history which was occasioned by the free application of this maxim.*
3. *Illustrate the fulfilment of Isaac's blessing by passages of Scripture describing the fertility of the land of Israel.*
4. *Why was Isaac's blessing confined to agricultural and social prosperity?*
5. *Where did Esau's descendants settle, what was their character, and general relation to Israel?*
6. *In whom respectively did the lines of Jacob and Esau culminate?*
7. *Give examples from actual life of what is meant in the verse:*

> "We barter life for pottage; sell true bliss
> For wealth or power, for pleasure or renown;
> Thus, Esau-like, our Father's blessing miss,
> Then wash with fruitless tears our faded crown."

because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my
42 father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth com-
43 fort himself, *purposing* to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to
44 Haran; and tarry with him a few days, until thy brother's
45 fury turn away; until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence: why should I be
46 deprived also of you both in one day? And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

JACOB FLEES FROM ESAU AND GOES TO PADAN-ARAM (CHAP. XXVII. 41–XXVIII. 22).

ESAU'S RAGE AND REBEKAH'S COUNSEL.—**41–45.** *Esau said in his heart*, but he must also, characteristically, have divulged his purpose, for *these words of Esau were told to Rebekah. The days of mourning . . . will I slay my brother Jacob.* Kalisch and Wright agree in thinking that these words mean: **Days of grief are at hand for my father, for I will slay my brother Jacob.** But it is much more in keeping with Esau's intense regard for his father (chap. xxviii. 8) to suppose, with our version, that Esau could not put Isaac to the pain of hearing that one of his sons had killed the other, and meant therefore to nurse his revenge till the soon expected death of Isaac should have freed him from this scruple. As Knobel remarks, he cannot bring himself to put his father about, but he is quite ready to slay his brother. Rebekah is equal to the occasion; she fancies Esau's rage will soon pass away (*a few days*, ver. 44, which may also have been said to induce him to go), and it occurs to her that this emergency can be utilized for the advancement of Jacob's prospects by getting him married to one of her nieces; *flee thou to Laban until thy brother's anger turn away and he forget;* observe her knowledge of Esau's character. *Why should I be deprived also of you both in one day? both*, because Esau too would be slain as a murderer, by the law of blood-revenge.

ISAAC SENDS JACOB TO PADAN-ARAM FOR A WIFE.—**46–xxviii. 5.** *And Rebekah said to Isaac . . .* This verse attaches itself on the one side to chap. xxvi. 35, and on the other to chap. xxviii. 1. In this section no hint is given of a quarrel between the brothers. Rebekah's scheme is spoken of as if it had originated solely in her jealousy and hatred of the Hittite wives of Esau, and her fear that Jacob might by his marriage intensify her annoyance. Isaac

CHAP. XXVIII. 1 And Isaac called Jacob, and blessed him, and
charged him, and said unto him, Thou shalt not take a wife
2 of the daughters of Canaan. Arise, go to Padan-aram, to the
house of Bethuel thy mother's father; and take thee a wife
from thence of the daughters of Laban thy mother's brother.
3 And God Almighty bless thee, and make thee fruitful, and
multiply thee, that thou mayest be a multitude of people;
4 and give thee the blessing of Abraham, to thee, and to thy
seed with thee; that thou mayest inherit the land wherein
5 thou art a stranger, which God gave unto Abraham. And
Isaac sent away Jacob: and he went to Padan-aram unto
Laban, son of Bethuel the Syrian, the brother of Rebekah,
6 Jacob's and Esau's mother. When Esau saw that Isaac had
blessed Jacob, and sent him away to Padan-aram, to take him
a wife from thence; and that, as he blessed him, he gave him
a charge, saying, Thou shalt not take a wife of the daughters
7 of Canaan; and that Jacob obeyed his father and his mother,
8 and was gone to Padan-aram; and Esau seeing that the
9 daughters of Canaan pleased not Isaac his father; then went
Esau unto Ishmael, and took unto the wives which he had
Mahalath the daughter of Ishmael, Abraham's son, the sister
10 of Nebajoth, to be his wife. And Jacob went out from
11 Beer-sheba and went toward Haran. And he lighted upon
a certain place, and tarried there all night, because the sun
was set; and he took of the stones of that place, and put
them for his pillows, and lay down in that place to sleep.

is easily guided. He *called Jacob and blessed him and charged him:* the charge being that he should *go to Padan-aram and take a wife of the daughters of Laban;* the blessing being that he should inherit the blessing of Abraham, a numerous offspring and the land of Canaan. Jacob, as an obedient son, *went to Padan-aram unto Laban.* [The fact that Jacob himself was sent, and not a servant, as in Isaac's case, confirms the foregoing narrative.]

ESAU TRIES TO PROPITIATE HIS PARENTS BY MARRYING A DAUGHTER OF ISHMAEL.—6–9. The narrator, by detailing the reasons which moved Esau, seems to draw attention to the slow movement of his mind, as well as to his mixture of filial regard and self-interest; and perhaps also to the blundering way in which men who at heart are unspiritual seek to imitate the action of spiritual men. Esau, wishing to please his parents, married one who was probably more hostile and alien in spirit, though not quite so alien in blood as the Hittites [*took unto* is of course took in addition to].

JACOB'S DREAM.—10–22. *And Jacob went out . . . Haran.* This verse makes a fresh beginning. From ver. 5 we should have concluded that Jacob was already in Haran. *And he lighted . . . for his pillows*, he took [one] of the stones of that place and put it for his pillows, see ver. 18. This would

12 And he dreamed, and behold a ladder set up on the earth,
and the top of it reached to heaven: and behold the angels
13 of God ascending and descending on it. And, behold! the
Lord stood above it, and said, I *am* the Lord God of Abraham
thy father, and the God of Isaac: the land whereon thou
14 liest, to thee will I give it, and to thy seed; and thy seed
shall be as the dust of the earth; and thou shalt spread abroad
to the west, and to the east, and to the north, and to the
south: and in thee and in thy seed shall all the families of
15 the earth be blessed. And, behold, I *am* with thee, and will
keep thee in all *places* whither thou goest, and will bring thee
again into this land; for I will not leave thee, until I have
16 done *that* which I have spoken to thee of. And Jacob
awaked out of his sleep, and he said, Surely the Lord is in
17 this place; and I knew *it* not. And he was afraid, and said,
How dreadful *is* this place! this *is* none other but the house

be the second or third evening of his flight. "He crossed, often looking back to that gleaming little spot, so well marked by the clustering trees, the wide and rolling tableland of Beer-sheba, all ablaze with the red anemone, and saw before him at last the dreary hills that form part of the ridge which is the backbone of Palestine" (Brooke). Dr. Hanna tells us that "in approaching Bethel, the hillsides presented frequently such an exact resemblance to the steps of a stair, that it may have been from them that the vision of Jacob's dream was borrowed." . . . "The Hebrew word translated 'ladder' occurs but in this single passage, and, so far as we can judge, would be more correctly rendered 'staircase,' derived as it is from a verb signifying 'to raise or pile up.' A towering elevation, as of hill piled on hill, consisting of ledges of rocks, serving as steps by which it might be ascended, would correspond far better with the meaning of the word than a solitary, narrow, unsupported ladder, offering no seemly footing for ascending and descending angels" (*The Patriarchs*, p. 92). Suggested so far as its form was concerned by the last impression left on his closing eyes, the vision conveyed to the outcast the assurance that there was free communication between heaven and earth, that between the most desolate and forsaken of men and God Himself, gracious intercourse was maintained. *The Lord stood above it and said;* this divine utterance was the first revelation made to Jacob, it confirms the blessing given to him by Isaac, and indicates him as now the mediator of this blessing. The history of God's revelation becomes now the history of Jacob. The 15th verse, *Behold, I am with thee* . . . is an addition to the original promise, and is made in consideration of Jacob's circumstances.

16. *Surely the Lord is in this place, and I knew it not.* Jacob and his fathers believed that Jehovah was 'God of heaven and of earth' (chap. xxiv. 3, xiv. 22), but they also believed that He manifested Himself in certain places, and was more accessible as the covenant God of grace in these places. Hence the emphatic assurances of ver. 15, and hence the wonder of Jacob and his exclamation. *And he was afraid*, filled with overwhelming awe, cp. Isa. vi. 5; Judg. vi. 22. *The house of God*, peculiarly God's dwelling-

18 of God, and this *is* the gate of heaven. And Jacob rose up
early in the morning, and took the stone that he had put *for*
his pillows, and set it up *for* a pillar, and poured oil upon the
19 top of it. And he called the name of that place Beth-el; but
20 the name of that city *was called* Luz at the first. And Jacob
vowed a vow, saying, If God will be with me, and will keep
me in this way that I go, and will give me bread to eat, and
21 raiment to put on, so that I come again to my father's house
22 in peace, then shall the Lord be my God: and this stone,
which I have set *for* a pillar, shall be God's house: and of all
that thou shalt give me I will surely give the tenth unto thee.

place, where Jacob had come into more direct contact with God than anywhere else. *The gate of heaven*, the entrance to the spiritual world; which shows that he did not consider God to be confined to the spot where he had slept, but that somehow at this spot there was a way of access to God. In the face of the promise of ver. 15, "I am with thee in all places whither thou goest," it is impossible that Jacob can have thought of God as confined to one spot. *And Jacob rose up . . . and took the stone . . . and set it up for a pillar*, a natural and ancient mode of marking spots where significant events had occurred (cp. chap. xxxi. 45, xxxv. 14; Josh. iv. 9, etc.); *and poured oil upon the top of it*, with the idea of consecrating it, of marking the spot as sacred. These anointed stones became among heathen nations objects of religious veneration and worship, a form of worship forbidden by the Mosaic Law, Lev. xxvi. 1; Deut. xvi. 22. Arnobius (*adv. Gentes*, i. 39) says: "Whenever I saw an anointed stone, daubed with olive oil, I used to worship and address it and beg favours from it, as if some power were present in it." [A large number of passages to the same effect are collected by Doughty, Rosenmüller, and Knobel, *in loc.*] Meteoric stones, which were worshipped by many races, were called *βαίτυλοι*, *βαιτύλια*, *baetyli*, a word supposed to be a transliteration of *Bethel*. Some philologists doubt this. [With this meaning of Bethel, cp. xxxv. 15.]

JACOB'S VOW.—20–22. *If God will be with me . . . in peace; then shall the Lord be my God;* with this translation Delitzsch and Knobel agree, but Tuch, Kalisch, and Wright prefer to render: **If God will be with me . . . and if the Lord will be my God, then this stone . . . shall be God's house**, which satisfies the passage much better, cp. ver. 13. To find anything mercenary in this vow is to misunderstand it. It is his response to God's promise. God has promised to be with him, and he replies, This being so, I will do so and so. *I will surely give the tenth.* Giving the tenth was a very early custom, cp. xiv. 20. The law of tithes is given in Lev. xxvii. 30–33. For the fulfilment of the other part of the vow, see chap. xxxv. 6, 7.

REMARKS.—1. "Here were three things to the old patriarch: a way set up between earth and heaven, making a visible connection between the ground on which he stood (or slept) and the sky; the free circulation along that way of great powers and ministering influences; and God, the supreme, inspiring, directing, rewarding, or punishing force, eminent over all. All these were included in the simple vision."—Henry Ward Beecher.

CHAP. XXIX. 1 Then Jacob went on his journey, and came into
2 the land of the people of the east. And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks:
3 and a great stone *was* upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone
4 again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence *be* ye? And they said, Of
5 Haran *are* we. And he said unto them, Know ye Laban the
6 son of Nahor? And they said, We know *him*. And he said unto them, *Is* he well? And they said, *He is* well: and,
7 behold, Rachel his daughter cometh with the sheep. And he said, Lo, *it is* yet high day, neither *is it* time that the cattle

2. On Jacob's setting up a memorial stone, F. W. Robertson remarks: "Herein is the value of forms; impressions, feelings, will pass away, unless we have some memorial. If we were merely spiritual beings, then we might do without forms; but we are still mixed up with matter, and unless we have a form, the spirit will die. Resolve, then, like Jacob, to keep religion in mind by the use of religious rites. Church-going, the keeping of the Sabbath, are not religion; but religion hardly lives without them."

1. *Why did Jacob go to Padan-aram?*
2. *How was the form of his dream suggested?*
3. *What was the significance of his dream, and what point in the history is marked by the accompanying revelation?*
4. *In what sense did he call the place "the house of God"?*
5. *Mention other scriptural names compounded with* Beth.
6. *Why did Jacob set up a stone? What great religious community at this day worships a stone?*
7. *What use was made of this vision by our Lord?*

JACOB'S DOUBLE MARRIAGE IN HARAN (CHAP. XXIX. 1–30).

JACOB MEETS RACHEL.—1–14. *Then Jacob went on his journey*, lit. lift up his feet, "which in eastern language still signifies to walk quickly, to reach out, to be in good earnest, not to hesitate" (Kitto); "fresh and joyful, strengthened by the dream of the past night" (Delitzsch), he sets out on his journey, "a great and weighty undertaking. Similarly of weighty speech: *he opened his mouth*, Matt. v. 2" (Knobel). He *came into the land of the people of the east*, the land beyond Euphrates. The *well in the field* which he saw was not the well close to the city where his father's messenger had met Rebekah, but probably a little more distant. *A great stone was upon the well's mouth*, better, the stone upon the well's mouth was great, which is mentioned as a tribute to Jacob's strength and gallantry in rolling it away (ver. 10). "Cisterns are very generally covered over with a large slab, having a round hole in it large enough to let down the leather bucket or earthen jar. Into this hole a heavy stone is thrust, often such as to require the united

should be gathered together: water ye the sheep, and go *and*
8 feed *them*. And they said, We cannot, until all the flocks be
gathered together, and *till* they roll the stone from the well's
9 mouth; then we water the sheep. And while he yet spake
with them, Rachel came with her father's sheep; for she
10 kept them. And it came to pass, when Jacob saw Rachel
the daughter of Laban his mother's brother, and the sheep
of Laban his mother's brother, that Jacob went near, and
rolled the stone from the well's mouth, and watered the
11 flock of Laban his mother's brother. And Jacob kissed
12 Rachel, and lifted up his voice, and wept. And Jacob told
Rachel that he *was* her father's brother, and that he *was*
13 Rebekah's son: and she ran and told her father. And it
came to pass, when Laban heard the tidings of Jacob his
sister's son, that he ran to meet him, and embraced him, and
kissed him, and brought him to his house. And he told
14 Laban all these things. And Laban said to him, Surely thou
art my bone and my flesh. And he abode with him the

strength of two or three shepherds to remove" (Thomson, *Land and Book*, p. 589). The stone is apparently not more to keep out dust and heat than to prevent unauthorized consumption of the water. And these shepherds seem to have had an understanding that none should help himself before the rest were present to see that no undue advantage was taken (ver. 8). When Jacob said, *Lo, it is yet high day* . . . he meant to induce the shepherds to go away, in order that he might more privately disclose himself to Rachel. In this he was disappointed.

And it came to pass, when Jacob saw Rachel . . . and watered the flock of Laban; because had he not interposed, she would probably have had to wait long. Thomson saw women and girls waiting with their flocks, getting no chance to water them till all the men had watered theirs and gone. (Cp. Moses' interposition, Ex. ii. 16.) *And Jacob kissed Rachel*, greeting her as a cousin; *and lifted up his voice, and wept*, moved in much the same way as Isaac's servant had been when he saw that the Lord had prospered him, chap. xxiv. 27. In connection with this scene it is interesting to read in Lieutenant Conder's *Tent Work in Palestine*, ii. 98, "Marching east, we came on flocks of sheep, with a few goats among them, driven mostly by girls under twelve years of age—the age no doubt of Leah [Rachel] when Jacob first came to Haran. As is still the custom of the Bedouin, the girls over fourteen were no doubt in Jacob's time withdrawn to the privacy of the women's apartments in the tents, and this seems to agree with the account of Jacob's kissing his cousins, for if they were more than children, such a salute would surely have been quite contrary to Eastern ideas of propriety." *And he told Laban all these things*, probably all that has been narrated of his journey and dream, and perhaps somewhat of the cause of his coming to Padan-aram. At all events, Laban saw as he talked a growing likeness to Rebekah, looks and tones reminding him of long past years, and he says, *Surely thou art my bone and my flesh.* All doubt vanished, and he was received as a blood relation.

15 space of a month. And Laban said unto Jacob, Because
thou *art* my brother, shouldest thou therefore serve me for
16 nought? tell me, what *shall* thy wages *be?* And Laban had
two daughters: the name of the elder *was* Leah, and the
17 name of the younger *was* Rachel. Leah *was* tender-eyed;
18 but Rachel was beautiful and well favoured. And Jacob
loved Rachel; and said, I will serve thee seven years for
19 Rachel thy younger daughter. And Laban said, *It is* better
that I give her to thee, than that I should give her to another
20 man: abide with me. And Jacob served seven years for
Rachel; and they seemed unto him *but* a few days, for the
21 love he had to her. And Jacob said unto Laban, Give *me*
my wife, for my days are fulfilled, that I may go in unto her.
22 And Laban gathered together all the men of the place, and
23 made a feast. And it came to pass in the evening, that he
took Leah his daughter, and brought her to him; and he
24 went in unto her. And Laban gave unto his daughter Leah

JACOB SERVES FOR RACHEL.—15–20. *And Laban said . . . what shall thy wages be?* During the month he had seen enough of Jacob to convince him he was worth attaching to his service; and under the guise of liberality, he makes a contract. Jacob had also made his observations during the month. Of the character of Laban's daughters nothing is said; but *Leah was tender-eyed;* she had **weak, dull** eyes, wanted therefore the chief requisite in Eastern beauty, and made no impression on Jacob; *but Rachel was beautiful and well favoured,* in figure and in face equally attractive. Jacob at once said: *I will serve thee seven years for Rachel.* This is characteristic. He is not going to send to his father for money to buy a wife; nor will he grudge any labour for Rachel. He is independent and affectionate. Besides, it is to be made plain that it is God who enriches him (Tuch). "I once met with a young man who had served eight years for his food only; at the expiration of that period he obtained in marriage the daughter of his master, for whom he would otherwise have had to pay seven or eight hundred piastres" (Burckhardt, quoted by Hanna). *And Laban said, It is better . . . to another man;* among the Bedouins a man has a prior claim to the hand of his cousin, though not obliged (as formerly was the case among the Caribs) to marry her (cp. Lane's *Mod. Egyp.* i. 199; and Burckhardt's *Bedouins*, p. 64). *And Jacob served . . . for the love he had to her.* Cp. Ferdinand in the *Tempest*:—

> "This my mean task
> Would be as heavy to me as odious, but
> The mistress which I serve quickens what's dead,
> And makes my labours pleasures."

LEAH SUBSTITUTED FOR RACHEL.—21–25. This has been called the Hebrew Comedy of Errors. Reference might rather have been made to the substitution of Marianna of the Moated Grange for Isabella in *Measure for Measure;* or of Helena for Diana in *All's Well that Ends Well.* The bridal veil (cp. chap. xxiv. 65), and the darkness, and possibly the foregoing festivities, favoured the plot. 24. *Laban gave unto his daughter Leah Zilpah his*

marrying Leah for Rachel Jacob reaps the reward
of deception of Isaac.

25 Zilpah his maid *for* an handmaid. And it came to pass, that
in the morning, behold, it *was* Leah: and he said to Laban,
What *is* this thou hast done unto me? did not I serve with
thee for Rachel? wherefore then hast thou beguiled me?
26 And Laban said, It must not be so done in our country, to
27 give the younger before the first-born. Fulfil her week, and
we will give thee this also for the service which thou shalt
28 serve with me yet seven other years. And Jacob did so, and
fulfilled her week: and he gave him Rachel his daughter to
29 wife also. And Laban gave to Rachel his daughter Bilhah
30 his handmaid to be her maid. And he went in also unto
Rachel, and he loved also Rachel more than Leah, and

maid for an handmaid. "Some wives have female slaves, who are their own property, generally purchased for them, or presented to them, before marriage. These cannot be the husband's concubines without their mistress' permission, which is sometimes granted, but very seldom" (Lane's *M. E.* i. 233). Had not Rachel been barren, this permission would not, in Jacob's case, have been either asked or given (cp. chap. xxx. 3). 25. *And . . . in the morning, behold, it was Leah:* the fruit of seven years' toil was an apple of Sodom, a mere outside semblance filled with disappointment. But he cannot protest as another man might, for in this veiled bride he sees the precise retribution of his own disguise, when, with the hands of Esau, he went in to receive his father's blessing.

LABAN'S JUSTIFICATION AND RACHEL'S MARRIAGE.—26–30. Laban's assertion of a custom which prohibited the marriage of the younger before the elder daughter, is borne out by the usage of the modern representatives of a similar state of society (cp. Lane, *M. E.* i. 201). But this does not justify his tricking Jacob into marrying Leah, although it might have justified him in refusing Rachel until Leah should be married. 27. *Fulfil her week,* live with her as a bridegroom for a week, the usual duration of the feast, see Judg. xiv. 12; *and we will give thee this also,* that is, at the end of the week, on the eighth day, Rachel will become your bride; and after marrying her, and as her price, *thou shalt serve with me yet seven other years.* So that really Jacob served fourteen years for Rachel. Jacob must that day, if not before, have recognised where he himself got his craft from.

REMARKS.—In Haran it is the fulfilment of God's promise to Jacob the narrator wishes us to observe; how good is brought to him out of every ill. Even by the twofold marriage the house of Israel is built up. And throughout Jacob himself is being trained as the athlete of faith; not "living dully sluggardized at home, nor wearing out his life in shapeless idleness."

1. *What relation was Laban to Jacob, and in what city and country did he live?*
2. *What seems to have been Laban's character?*
3. *Why had Jacob to work in order to obtain a wife?*
4. *What marriage customs can you learn from this chapter?*
5. *Why did Jacob not more vehemently protest against the trick played upon him?*
6. *What evidence is there that God blessed this double marriage?*

31 served with him yet seven other years. And when the Lord
saw that Leah *was* hated, he opened her womb: but Rachel
32 *was* barren. And Leah conceived, and bare a son, and she
called his name Reuben: for she said, Surely the Lord hath
looked upon my affliction; now therefore my husband will
33 love me. And she conceived again, and bare a son; and
said, Because the Lord hath heard that I *was* hated, he hath
therefore given me this *son* also: and she called his name
34 Simeon. And she conceived again, and bare a son; and
said, Now this time will my husband be joined unto me,
because I have born him three sons: therefore was his
35 name called Levi. And she conceived again, and bare a
son, and she said, Now will I praise the Lord: therefore she
called his name Judah: and left bearing.

CHAP. XXX. 1 And when Rachel saw that she bare Jacob no
children, Rachel envied her sister; and said unto Jacob,
2 Give me children, or else I die. And Jacob's anger was
kindled against Rachel: and he said, *Am* I in God's stead,
3 who hath withheld from thee the fruit of the womb? And
she said, Behold my maid Bilhah, go in unto her; and she
shall bear upon my knees, that I may also have children by

BIRTH OF ELEVEN SONS TO JACOB (CHAP. XXIX. 31–XXX. 24).

LEAH'S FIRST FOUR SONS.—31–35. The natural result of Laban's trick was that *Leah was hated*, or, as in ver. 30, less loved than Rachel. *The Lord saw this and opened her womb;* if bigamy was to be, justice must at least be maintained (cp. Deut. xxi. 15). 32. Leah felt keenly Jacob's neglect, and had evidently prayed to Jehovah in the bitterness of her spirit, for when she *bare a son, she called his name Reuben* [See a son]: *for she said, Surely the Lord hath seen my affliction* [Raa Beawnyi]. She concluded also that this would terminate her sorrow, and that her husband would now love her. The same strain of feeling is discernible in the names given to the other sons: *Simeon*, Hearing; *Levi*, Attachment (because her husband would now be attached to her); and *Judah*, Praise. Leah's character, as revealed in these names, shows to advantage alongside of Rachel's as disclosed in the following verses.

BILHAH'S CHILDREN.—XXX. 1–8. Each wife craved for what she had not: Leah for her husband's love, Rachel for children. *Give me children, else I die* (cp. Prov. xxx. 15, 16). She uses the exaggerated language of Rebekah and Esau (chap. xxvii. 46, xxv. 32). Like many other impetuous persons, she quite mistook what would really cause her death (chap. xxxv. 18). *Jacob's anger . . . Am I in God's stead?* Can I give what the Almighty withholds? On the giving of the maid, see chap. xvi. *She shall bear upon my knees*, that is, I will acknowledge her children as mine, *that I may also have children by her*, or, be built by her; see Ruth iv. 11. Bilhah's first

her. And she gave him Bilhah her handmaid to wife: and
Jacob went in unto her. And Bilhah conceived, and bare
Jacob a son. And Rachel said, God hath judged me, and
hath also heard my voice, and hath given me a son: there-
fore called she his name Dan. And Bilhah, Rachel's maid,
conceived again, and bare Jacob a second son. And Rachel
said, With great wrestlings have I wrestled with my sister,
and I have prevailed: and she called his name Naphtali.
When Leah saw that she had left bearing, she took Zilpah
her maid, and gave her Jacob to wife. And Zilpah, Leah's
maid, bare Jacob a son. And Leah said, A troop cometh:
and she called his name Gad. And Zilpah, Leah's maid, bare
Jacob a second son. And Leah said, Happy am I, for the
daughters will call me blessed: and she called his name
Asher. And Reuben went in the days of wheat harvest, and
found mandrakes in the field, and brought them unto his
mother Leah. Then Rachel said to Leah, Give me, I pray
thee, of thy son's mandrakes. And she said unto her, *Is it* a
small matter that thou hast taken my husband? and wouldest
thou take away my son's mandrakes also? And Rachel said,
Therefore he shall lie with thee to-night for thy son's man-
drakes. And Jacob came out of the field in the evening,
and Leah went out to meet him, and said, Thou must come

son is named *Dan*, **Judge**, or **Vindicator**, because in his birth God vindicated Rachel's position as Jacob's wife. The next was called *Naphtali*, **My Wrestling**, because *with great wrestlings* [**wrestlings of God**, which may *possibly* imply that she knew it was a divine blessing for which she was wrestling] had Rachel wrestled for children with her sister.

ZILPAH'S CHILDREN.—9-13. Induced by her own condition (chap. **xxix.** 35), and by the success which had attended Rachel's bestowal of her maid on Jacob, Leah also gives Zilpah to Jacob. Two sons are born. The first is named *Gad*, a word variously explained, but which most modern interpreters agree in rendering **Good Fortune**. (See Knobel, Delitzsch, and Smith's *Dict.*) At his birth Leah said, *A troop cometh*, or rather, **With fortune**; *i.e.* **Fortunate am I.** The second son was named *Asher*, **Happy**; Leah saying, *Happy am I, for the daughters* [my female friends] *will call me blessed*, **happy.**

LEAH'S OTHER CHILDREN.—14-21. *Reuben went in the days of wheat harvest*, a little boy of six years taken to the field by the men (cp. 2 Kings iv. 18). He *found mandrakes*, the Hebrew word is **Dudaim**, which literally means *love-things, love-apples;* and is supposed here to signify the fruit of the Mandragora (whence our barbarous word *mandrakes*). This plant grows abundantly in Palestine still (see Tristram's *Land of Israel*, 102), having dark-green leaves and fruit like a small apple, which ripens in May, *i.e.* in wheat harvest. It was supposed to excite the passion of love, and also to promote

in unto me; for surely I have hired thee with my son's man-
17 drakes. And he lay with her that night. And God hearkened
unto Leah, and she conceived, and bare Jacob the fifth son.
18 And Leah said, God hath given me my hire, because I have
given my maiden to my husband: and she called his name
19 Issachar. And Leah conceived again, and bare Jacob the
20 sixth son. And Leah said, God hath endued me *with* a good
dowry; now will my husband dwell with me, because I have
21 born him six sons: and she called his name Zebulun. And
afterwards she bare a daughter, and called her name Dinah.
22 And God remembered Rachel, and God hearkened to her,
23 and opened her womb. And she conceived, and bare a son;
24 and said, God hath taken away my reproach: and she called
his name Joseph; and said, The Lord shall add to me

conception. In Maundrell's time (seventeenth century) the women of Palestine used it confidently. [For the superabundant literature on this subject, see Kitto's *Cyclopædia*, *s.v.* Dudaim; and Tuch, *in loc.*] Rachel, who was superstitious enough to use Teraphim, may have believed in the efficacy of this plant, and therefore asked Leah for some of hers. Leah gave them on the condition mentioned, ver. 15; as she says, she *hired* her husband with them, so that when her next son was born, she calls him *Issachar*, **There is a hire**, or, he bringeth hire, he payeth me my hire (cp. Ps. cxxvii. 3; 1 Chron. xxvi. 4, 5). But in ver. 18 no reference is made to the love-apples; and the son is considered a hire or reward for Leah's self-denial in giving her maid to Jacob. In ver. 17, also, the renewed fertility of Leah is referred definitely, not to love-apples, but to a supernatural source. The narrator has not been careful to harmonize the two accounts. When Leah's sixth son was born, she said, ver. 20, *God hath endued* [endowed, as in English marriage service, "With all my worldly goods I thee endow;" cp. Ex. xxii. 16] *me with a good dowry* [namely, six sons]; *now will my husband dwell with me*. The Hebrew word for "will dwell with me" is *yizbeleni*, from which Zebulun, a dwelling, is derived. But in the name there was also a reminiscence of the dowry, the Hebrew for "endowed me with a dowry" being *zebadani zebed*, a sound sufficiently like Zebulun to be recalled by it [L and D are interchanged, as in Odysseus, Ulysses]. To the whole of Leah's utterances the remark of Lane is pertinent: "The estimation in which the wife is held by her husband, and even by her acquaintance, depends, in a great degree, upon her fruitfulness . . . and it is regarded as disgraceful in a man to divorce, without some cogent reason, a wife who has borne him a child" (*Mod. Egypt.* i. 68).

RACHEL BEARS JOSEPH.—22-24. In the naming of Joseph there was also a double reference. Rachel first said, *God hath taken away* [asaph] *my reproach;* and then, *The Lord shall add* [yoseph] *to me another son.*

25 another son. And it came to pass, when Rachel had born
Joseph, that Jacob said unto Laban, Send me away, that I
26 may go unto mine own place, and to my country. Give *me*
my wives and my children, for whom I have served thee, and
let me go: for thou knowest my service which I have done
27 thee. And Laban said unto him, I pray thee, if I have
found favour in thine eyes, *tarry: for* I have learned by
28 experience that the Lord hath blessed me for thy sake. And
29 he said, Appoint me thy wages, and I will give *it*. And he
said unto him, Thou knowest how I have served thee, and
30 how thy cattle was with me. For *it was* little which thou
hadst before I *came*, and it is *now* increased unto a multitude;
and the Lord hath blessed thee since my coming: and now
31 when shall I provide for mine own house also? And he
said, What shall I give thee? And Jacob said, Thou shalt
not give me anything. If thou wilt do this thing for me, I
32 will again feed *and* keep thy flock: I will pass through all
thy flock to-day, removing from thence all the speckled and
spotted cattle, and all the brown cattle among the sheep,
and the spotted and speckled among the goats: and *of such*
33 shall be my hire. So shall my righteousness answer for me
in time to come, when it shall come for my hire before thy
face: every one that *is* not speckled and spotted among the
goats, and brown among the sheep, that shall be counted
34 stolen with me. And Laban said, Behold, I would it might
35 be according to thy word. And he removed that day the he-
goats that were ring-straked and spotted, and all the she-goats
that were speckled and spotted, *and* every one that had *some*

JACOB'S NEW ARRANGEMENT WITH LABAN, HIS FLIGHT, AND FINAL COVENANT WITH HIM (CHAP. XXX. 25–XXXI. 55).

JACOB'S BARGAIN WITH LABAN.—25-43. *When Rachel had born Joseph*, apparently about the time when Jacob's fourteen years' service expired. *Send me away*. Laban's service was not attractive, and besides, Jacob cherished the hope of establishing himself in Canaan. As soon, therefore, as opportunity was afforded him, he sought to return. But Laban had *learned by experience* [lit. ascertained by divination, but probably the word had already acquired its secondary meaning discovered, like our own word *divined*] that for Jacob's sake *the Lord had blessed him*. This does not make him grateful, but only greedy. The bargain now entered into promised to be greatly to Laban's advantage. The sheep in the East are generally white, rarely brown; the goats are rarely speckled, but generally black. Jacob agreed that after the few brown sheep and speckled goats had been removed, leaving a pure white flock of sheep and an unmixed black flock of goats, he

white in it, and all the brown among the sheep, and gave
36 *them* into the hand of his sons. And he set three days'
journey betwixt himself and Jacob: and Jacob fed the rest
37 of Laban's flocks. And Jacob took him rods of green poplar,
and of the hazel and chesnut tree; and pilled white strakes
in them, and made the white appear which *was* in the rods.
38 And he set the rods which he had pilled before the flocks in
the gutters in the watering-troughs when the flocks came to
drink, that they should conceive when they came to drink.
39 And the flocks conceived before the rods, and brought forth
40 cattle ring-straked, speckled, and spotted. And Jacob did
separate the lambs, and set the faces of the flocks towards
the ring-straked and all the brown in the flock of Laban;
and he put his own flocks by themselves, and put them not
41 unto Laban's cattle. And it came to pass, whensoever the
stronger cattle did conceive, that Jacob laid the rods before
the eyes of the cattle in the gutters, that they might conceive
42 among the rods. But when the cattle were feeble, he put
them not in: so the feebler were Laban's, and the stronger
43 Jacob's. And the man increased exceedingly, and had much
cattle, and maid-servants, and men-servants, and camels, and
asses.

CHAP. XXXI. 1 And he heard the words of Laban's sons, saying,
Jacob hath taken away all that *was* our father's; and of *that*
2 which *was* our father's hath he gotten all this glory. And
Jacob beheld the countenance of Laban, and, behold, it *was*

should have as his hire whatever brown lambs and speckled kids were produced. Had the goats and sheep been left to the operation of natural causes, the probability was that kids and lambs so coloured would be extremely rare. But Jacob adopted a device by which he largely increased the number. He laid peeled wands before the sheep at breeding-time, and the black and white colours of the wands in the drinking-troughs were impressed through the ewes upon the lambs. In ver. 37, the word *pilled* is the old form of peeled, as in the *Merchant of Venice*, i. 3: "The skilful shepherd *pilled* me certain wands." The trees mentioned in the same verse are supposed to be the storax, the almond, and the plane, rather than the *poplar*, the *hazel*, and the *chesnut*. After the first lambing season, *Jacob did separate the lambs* (ver. 40), *and set the faces of the flocks toward the ring-streaked*, etc.; that is, he tried to produce by the sight of the spotted lambs the same effect on the ewes as he had produced by the peeled wands. Besides, *he put his own flock by themselves*, that there might be no infusion of pure white among the flock.

JACOB'S FLIGHT FROM LABAN.—XXXI. 1-21. When Jacob saw that Laban was displeased at his prosperity, and that his sons also were combined against

3 not toward him as before. And the Lord said unto Jacob,
Return unto the land of thy fathers, and to thy kindred; and
4 I will be with thee. And Jacob sent and called Rachel and
5 Leah to the field unto his flock, and said unto them, I see
your father's countenance, that it *is* not toward me as before;
6 but the God of my father hath been with me. And ye know
7 that with all my power I have served your father. And your
father hath deceived me, and changed my wages ten times;
8 but God suffered him not to hurt me. If he said thus, The
speckled shall be thy wages; then all the cattle bare speckled:
and if he said thus, The ring-straked shall be thy hire; then
9 bare all the cattle ring-straked. Thus God hath taken away
10 the cattle of your father, and given *them* to me. And it came
to pass at the time that the cattle conceived, that I lifted up
mine eyes, and saw in a dream, and, behold, the rams which
leaped upon the cattle *were* ring-straked, speckled, and
11 grizzled. And the angel of God spake unto me in a dream,
12 *saying*, Jacob: and I said, Here *am* I. And he said, Lift up
now thine eyes and see, all the rams which leap upon the
cattle *are* ring-straked, speckled, and grizzled: for I have
13 seen all that Laban doeth unto thee. I *am* the God of
Beth-el, where thou anointedst the pillar, *and* where thou
vowedst a vow unto me: now arise, get thee out from this
14 land, and return unto the land of thy kindred. And Rachel
and Leah answered and said unto him, *Is there* yet any portion
15 or inheritance for us in our father's house? Are we not
counted of him strangers? for he hath sold us, and hath quite
16 devoured also our money. For all the riches which God hath
taken from our father, that *is* ours, and our children's: now
17 then, whatsoever God hath said unto thee, do. Then Jacob
18 rose up, and set his sons and his wives upon camels; and
he carried away all his cattle, and all his goods which he had
gotten, the cattle of his getting, which he had gotten in
Padan-aram, for to go to Isaac his father in the land of
19 Canaan. And Laban went to shear his sheep: and Rachel
20 had stolen the images that *were* her father's. And Jacob stole

him, and when he was persuaded that it was God's will he should return, he divulged his purpose to his wives and found them quite of his mind. Opportunity was given for carrying out their purpose of flight by the circumstance (ver. 19) that *Laban went to shear his sheep*, a three days' journey from Jacob's flocks. *And Rachel had stolen the images that were her father's*, or, **And Rachel stole her father's Teraphim.** The Teraphim were images of the human form (see 1 Sam. xix. 13) which had a religious significance (Judg.

away unawares to Laban the Syrian, in that he told him not
21 that he fled. So he fled with all that he had; and he rose
up, and passed over the river, and set his face *toward* the
22 mount Gilead. And it was told Laban on the third day that
23 Jacob was fled. And he took his brethren with him, and
pursued after him seven days' journey; and they overtook
24 him in the mount Gilead. And God came to Laban the
Syrian in a dream by night, and said unto him, Take heed
25 that thou speak not to Jacob either good or bad. Then
Laban overtook Jacob. Now Jacob had pitched his tent in
in the mount: and Laban with his brethren pitched in the
26 mount of Gilead. And Laban said to Jacob, What hast
thou done, that thou hast stolen away unawares to me, and
carried away my daughters, as captives *taken* with the sword?
27 Wherefore didst thou flee away secretly, and steal away from
me; and didst not tell me, that I might have sent thee away
28 with mirth, and with songs, with tabret, and with harp? and
hast not suffered me to kiss my sons and my daughters? Thou
29 hast now done foolishly in *so* doing. It is in the power of
my hand to do you hurt: but the God of your father spake
unto me yesternight, saying, Take thou heed that thou speak
30 not to Jacob either good or bad. And now, *though* thou
wouldest needs be gone, because thou sore longedst after thy
31 father's house, *yet* wherefore hast thou stolen my gods? And

xvii. 5). Laban calls them his "gods" (ver. 30; cp. Judg. xviii. 24). The king of Babylon used them for purposes of divination (see Ezek. xxi. 21), and it is possible that Laban also may have done so, and that Rachel may have supposed that in depriving Laban of their aid she was facilitating Jacob's escape. [*The river*, ver. 21, is of course the Euphrates.]

LABAN'S PURSUIT AND COVENANT WITH JACOB.—22-55. *It was told Laban on the third day*, in accordance with chap. xxx. 36. *And he took his brethren, i.e.* his kindred, men of the same clan, with, no doubt, sufficient retainers to make resistance on Jacob's part impossible. But the measures intended by Laban in his anger were prevented, for *God came to Laban the Syrian in a dream by night*, as He had come to Abimelech, chap. xx. 6; and said, *Take heed that thou speak not to Jacob either good or bad*, a phrase of Laban's own (chap. xxiv. 50), and meaning offer no opposition. Laban, however, was resolved to make Jacob sensible of his power to offer opposition, and also to have the pleasure of posturing as a much-wronged individual. *What hast thou done . . . and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret and with harp?*—one of the exuberant customs of the East, but one which Laban was the last man to have indulged in. The one charge of a palpable kind he can bring against Jacob is: *Wherefore hast thou stolen my gods?* In his hasty visit to his

Jacob answered and said to Laban, Because I was afraid: for
I said, Peradventure thou wouldest take by force thy daughters
32 from me. With whomsoever thou findest thy gods, let him
not live: before our brethren discern thou what *is* thine with
me, and take *it* to thee. For Jacob knew not that Rachel
33 had stolen them. And Laban went into Jacob's tent, and
into Leah's tent, and into the two maid-servants' tents; but
he found *them* not. Then went he out of Leah's tent, and
34 entered into Rachel's tent. Now Rachel had taken the
images, and put them in the camel's furniture, and sat upon
them. And Laban searched all the tent, but found *them* not.
35 And she said to her father, Let it not displease my lord that
I cannot rise up before thee; for the custom of women *is*
36 upon me. And he searched, but found not the images. And
Jacob was wroth, and chode with Laban: and Jacob answered
and said to Laban, What *is* my trespass? what *is* my sin, that
37 thou hast so hotly pursued after me? Whereas thou hast
searched all my stuff, what hast thou found of all thy house-
hold stuff? set *it* here before my brethren and thy brethren,
38 that they may judge betwixt us both. This twenty years *have*
I *been* with thee; thy ewes and thy she-goats have not cast
their young, and the rams of thy flock have I not eaten.
39 That which was torn *of beasts* I brought not unto thee; I
bare the loss of it; of my hand didst thou require it, *whether*
40 stolen by day, or stolen by night. *Thus* I was; in the day
the drought consumed me, and the frost by night; and my
41 sleep departed from mine eyes. Thus have I been twenty
years in thy house: I served thee fourteen years for thy two
daughters, and six years for thy cattle; and thou hast changed

home he had missed these; either they occupied a prominent place in the house, or he had wished to consult them. Happily Jacob was unaware of Rachel's act, and could confidently challenge search, ver. 32. The family gift of ingenious craft did not forsake Rachel. Laban *searched*, *but found not the images*.

Ver. 36. It was now Jacob's turn for righteous indignation, and it was worth being overtaken to have this opportunity of telling Laban plainly what he thought of his treatment of him. *Facit indignatio versum*, and Jacob's indignation makes him eloquent and poetical in his language. He complains of the hardships he had suffered in his uncle's service: *in the day the drought consumed me, and the frost by night;* "wet with drenching dews, or stiff with crackling frost." [Cp. Jer. xxxvi. 30, and the celebrated descriptions of the Libyan shepherd's summer and the Scythian shepherd's winter in the third *Georgic*.] He complains also of the dishonesty of Laban: *thou hast changed my wages ten times*, an indefinite number of times; as we would say, a score

42 my wages ten times. Except the God of my father, the God
of Abraham, and the Fear of Isaac, had been with me, surely
thou hadst sent me away now empty. God hath seen mine
affliction and the labour of my hands, and rebuked *thee*
43 yesternight. And Laban answered and said unto Jacob, *These*
daughters *are* my daughters, and *these* children *are* my
children, and *these* cattle *are* my cattle, and all that thou
seest *is* mine: and what can I do this day unto these my
daughters, or unto their children which they have born?
44 Now therefore come thou, let us make a covenant, I and
45 thou; and let it be for a witness between me and thee. And
46 Jacob took a stone, and set it up *for* a pillar. And Jacob
said unto his brethren, Gather stones; and they took stones,
and made a heap: and they did eat there upon the heap.
47 And Laban called it Jegar-sahadutha: but Jacob called it
48 Galeed. And Laban said, This heap *is* a witness between
me and thee this day. Therefore was the name of it called
49 Galeed; and Mizpah; for he said, The Lord watch between

of times. And after all his twenty years of service, Jacob affirms that Laban would have *sent him away empty*, and that what he has is due to the pity and kindness of *the God of Abraham and the Fear of Isaac, i.e.* the object of Isaac's reverential awe. Laban does not deny the truth of Jacob's charges. But after all, he says, all these persons and cattle are mine. And no doubt it was true that whatever Jacob had—and he had great wealth in all kinds of pastoral resources—he had acquired from his connection with Laban.

Ver. 44. *Now therefore come thou, let us make a covenant, I and thou;* a sensible proposal, seeing there were grave faults on both sides. *And Jacob took a stone and set it up for a pillar*, as a memorial of the covenant. Kitto quotes from Holinshed the covenant or treaty between England and Scotland, "that Malcolm shall enjoy that part of Northumberland that lieth betwixt Tweed, Cumberland, and Stainmore, and do homage to the kinge of England for the same. In the midst of Stainmore there shall be a crosse set up, with the king of England's image on the one side, and the king of Scotland's on the other, to signify that one is on his march to England, and the other to Scotland." *And Jacob said* (ver. 46) . . . *and they did eat there upon the heap*, the eating together on the heap being the formal ratification of the covenant, to which the heap would testify. *And Laban called it Jegar-sahadutha; but Jacob called it Galeed*, each name meaning Heap of witness, or, Witness-heap, the former being Chaldee, the latter Hebrew. The word *Galeed* has the same consonants as *Gilead*, and differs only in the pointing. It is compounded of *Gal*, a heap, and *'ed*, a witness; whereas *Gilead* means *hard, rocky*, a name descriptive of the trans-Jordanic region immediately south of Bashan. [With the name *Galeed* may be compared the English *Staines*, so called from the stones which bound the river jurisdiction of the Lord Mayor.] Vers. 48–50 are, as Delitzsch remarks, a very obvious insertion from a different account. Here the derivation of *Mizpah* is also given. The heap was called *the Mizpah*, the Watch-tower, *for*, said Laban, *The Lord watch between me*

50 me and thee, when we are absent one from another. If
thou shalt afflict my daughters, or if thou shalt take *other*
wives besides my daughters, no man *is* with us; see, God *is*
51 witness betwixt me and thee. And Laban said to Jacob,
Behold this heap, and behold *this* pillar, which I have cast
52 betwixt me and thee; this heap *be* witness, and *this* pillar *be*
witness, that I will not pass over this heap to thee, and that
thou shalt not pass over this heap and this pillar unto me, for
53 harm. The God of Abraham, and the God of Nahor, the
God of their father, judge betwixt us. And Jacob sware by
54 the fear of his father Isaac. Then Jacob offered sacrifice
upon the mount, and called his brethren to eat bread: and
55 they did eat bread, and tarried all night in the mount. And
early in the morning Laban rose up, and kissed his sons and
his daughters, and blessed them: and Laban departed, and
returned unto his place.

CHAP. XXXII. 1 And Jacob went on his way, and the angels of

and thee. It has been noticed as remarkable that this play upon Hebrew words should have been put in the mouth, not of Jacob the Hebrew, but of Laban, whose Syrian speech has just before (ver. 47) been remarked upon. The place is mentioned in Judg. x. 17, etc., and is probably identical with *Ramath-Mizpeh* and the famous *Ramoth-Gilead.* The covenant was sealed by an appeal to God, ver. 53: *The God of Abraham . . . judge betwixt us.* The verb is plural, implying that Laban considered these to be different gods. *Jacob sware by the fear of his father Isaac,* by one God, Jehovah; cp. ver. 42. *Then Jacob offered sacrifice;* satisfied with the termination of the interview, he made acknowledgment to God and invited *his brethren,* probably Laban's company, *to eat bread,* that is, to a feast.

1. *What blame is due to Laban and what to Jacob in their conduct during the last six years of their connection?*
2. *What induced Jacob to return to Canaan?*
3. *Where did Laban overtake him? and why did he not compel him to return?*
4. *What was the nature of Laban's religion?*
5. *Collect passages in which the use of Teraphim is condemned; and what reasons can you suggest for Rachel stealing those of her father?*
6. *How many Mizpahs are mentioned in Scripture?*
7. *Was the place where Jacob was overtaken north or south of the Jabbok, east or west of the Jordan?*
8. *Describe the leave-taking of Laban and his daughters.*

JACOB RE-ENTERS CANAAN AND IS RECONCILED TO ESAU (CHAP. XXXII. 1–XXXIII. 17).

JACOB'S ARRANGEMENTS TO PROPITIATE ESAU.—1–23. Jacob on resuming his march to Canaan must have felt as much need of encouragement

2 God met him. And when Jacob saw them, he said, This *is*
God's host: and he called the name of that place Mahanaim.
3 And Jacob sent messengers before him to Esau his brother,
4 unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord
Esau; Thy servant Jacob saith thus, I have sojourned with
5 Laban, and stayed there until now: and I have oxen, and
asses, flocks, and men-servants, and women-servants: and I
have sent to tell my lord, that I may find grace in thy sight.
6 And the messengers returned to Jacob, saying, We came to
thy brother Esau, and also he cometh to meet thee, and four
7 hundred men with him. Then Jacob was greatly afraid and
distressed: and he divided the people that *was* with him,
and the flocks, and herds, and the camels, into two bands;
8 and said, If Esau come to the one company, and smite it,
9 then the other company which is left shall escape. And
Jacob said, O God of my father Abraham, and God of my
father Isaac, the Lord which saidst unto me, Return unto
thy country, and to thy kindred, and I will deal well with

as when he had fled from it twenty years before. And encouragement of the same kind is given to him; *the angels of God met him.* This vision was commemorated in the name of the place *Mahanaim*, **Two hosts**, or **Double-camp** [Bicester], alluding to the guardian host of angels and the defenceless host in his own tents; cp. 2 Kings vi. 14–17; Ps. xxxiv. 7. The word itself is alluded to in vers. 7 and 10, in the *two bands* into which Jacob divided his host, see Smith's *Bible Dict.*, *s.v.* Mahanaim. A celebrated town grew up on the spot, but its exact site has not been ascertained, though it is known to have lain on the frontier of Gad and Manasseh. Tristram (p. 483) thinks there is *every probability* that the name is preserved in the modern Mahneh. *Jacob sent messengers . . . to Esau*, evidently with the purpose of sounding him and coming to an understanding. According to chap. xxxvi. 6, Esau had not yet severed himself from his father's encampment, but here he is spoken of as already *in the land of Seir, the country of Edom;* and at the head of 400 men. This must therefore have been a preliminary expedition to Seir, called for by some dispute with the inhabitants of Seir, and ending in Esau's settling in their country. If so, then *Edom* is an anachronism according to chap. xxv. 30. The terms of Jacob's message were contrived so as to let Esau see that it might be worth his while being on good terms with a man of Jacob's wealth, and at the same time to flatter him and allay his resentment. The answer the messengers brought was not encouraging: *We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him*, a sufficient indication, if not of a hostile purpose, at all events of a purpose to make his own terms. Accordingly, *Jacob was greatly afraid and distressed:* but lost neither his presence of mind nor his trust in God. He made a disposition of his household fitted to inspire each party with the hope it might be the one to escape; vers. 7, 8. And he uttered a prayer which Luther celebrates as possessing all the characteristics of good prayer; vers.

10 thee: I am not worthy of the least of all the mercies, and of
all the truth, which thou hast showed unto thy servant; for
with my staff I passed over this Jordan, and now I am
11 become two bands. Deliver me, I pray thee, from the hand
of my brother, from the hand of Esau: for I fear him, lest
he will come and smite me, *and* the mother with the children.
12 And thou saidst, I will surely do thee good, and make thy
seed as the sand of the sea, which cannot be numbered for
13 multitude. And he lodged there that same night; and took
of that which came to his hand a present for Esau his
14 brother; two hundred she-goats, and twenty he-goats, two
15 hundred ewes, and twenty rams, thirty milch camels with
their colts, forty kine, and ten bulls, twenty she-asses, and
16 ten foals. And he delivered *them* into the hand of his
servants, every drove by themselves; and said unto his
servants, Pass over before me, and put a space betwixt drove
17 and drove. And he commanded the foremost, saying, When
Esau my brother meeteth thee, and asketh thee, saying,
Whose *art* thou? and whither goest thou? and whose *are*
18 these before thee? Then thou shalt say, *They be* thy servant
Jacob's; it *is* a present sent unto my lord Esau: and, behold,
19 also he *is* behind us. And so commanded he the second,
and the third, and all that followed the droves, saying, On
this manner shall ye speak unto Esau, when ye find him.
20 And say ye moreover, Behold, thy servant Jacob *is* behind
us. For he said, I will appease him with the present that
goeth before me, and afterward I will see his face; perad-

9–12. It is a simple pleading with God to fulfil the expectations roused by His own promise and to bless the conduct enjoined by His own command. It acknowledges God's undeserved goodness: twenty years before he had nothing but his staff, now he has two camps. That he considered Esau's intention to be hostile comes out as clearly in his prayer as in his arrangements: *I fear him, lest he will come and smite me, and the mother with the children, i.e.* old and young without distinction (cp. the expression "spemque gregemque simul," which Servius explains by "agnos cum matribus," Virgil, *Georg.* iii. 473). It should be added that Knobel and Tuch are both of opinion that the expression (which literally is "the mother *over* the children") means that the mother bending over her children to protect them would excite no pity, but would be slain along with them.

After praying for success, Jacob selects *of that which came to his hand* (ver. 13), or, that which had come to his hand, of his possessions, *a present for Esau*, comprising specimens of his various kinds of wealth. These he arranges in separate droves so as to make the utmost impression upon Esau, each of the five drovers repeating the same words, till Esau should feel as if Jacob's possessions and gifts were endless. Cp. the use of a similar contrivance

21 venture he will accept of me. So went the present over
before him: and himself lodged that night in the company.
22 And he rose up that night, and took his two wives, and his
two women-servants, and his eleven sons, and passed over the
23 ford Jabbok. And he took them, and sent them over the
24 brook, and sent over that he had. And Jacob was left alone;
and there wrestled a man with him until the breaking of the
25 day. And when he saw that he prevailed not against him,
he touched the hollow of his thigh; and the hollow of Jacob's
26 thigh was out of joint as he wrestled with him. And he
said, Let me go, for the day breaketh. And he said, I will

in *Coriolanus*, ii. 3: "We are not to stay all together, but to come by him where he stands, by ones, by twos, and by threes." This present *went over* (*i.e.* over the Jabbok) *before him;* and as it must have occupied the best part of the day getting so many animals over, he *himself lodged that night in the company*, *i.e.* in the encampment, the same word as appears in Mahanaim. But wishing to show that he trusted Esau, and knowing too that a stream like the Jabbok was no protection against Esau's men, or possibly only following the common Eastern custom of travelling during the night to escape the heat, *he rose up that night . . . and sent over that he had*, over the *ford Jabbok*, or, the ford of Jabbok. The Jabbok, now called the *Wady Zerka*, derives its name apparently from the turbulent, impetuous course by which it wins its way through the rocky ravines which form its bed. Its name is derived from the word used in ver. 24, and translated by *wrestled;* and the roaring, dashing stream, winning its difficult way to the Jordan, might suggest to Jacob the difficulties he had to wrestle with in winning his way to the promised land.

JACOB WRESTLING AT PENIEL.—24–32. Having seen all his household and cattle safely across, *Jacob was left alone.* Just as he was proceeding to follow, having seen all the camping ground cleared, and his spirits rising to confidence as he saw all his arrangements successfully carried out, he is grappled by an unrecognised antagonist. But vigorous as the wrestler's grasp is, Jacob is in no mood to be easily thrown; and maintains the struggle, how long it is impossible to say, but at any rate *until the breaking of the day;* "Wile baffled wile, and strength encountered strength, thus long, but unprevailing." Jacob was not the aggressor, it was the *man who wrestled* with him. In fact it was, not as Jacob might first think, an emissary of Esau, but the real Champion of the land who must first be met before Jacob found entrance into Canaan. He had made his arrangements as if Esau alone had to be propitiated: he finds there are more formidable persons than Esau concerned in the matter; God always appears as the champion of the wronged party. But Jacob is confident he is sufficient for all comers and wrestles on, till at last the wrestler *touched the hollow of his thigh.* By a mere touch Jacob finds himself crippled. This suddenly discloses to him the real nature of his antagonist. And now his whole attitude changes; from a self-confidence which had got many heavy falls during his past life, but was still vigorous and hearty, he passed to dependence on another. No longer wrestling, no longer Jacob the supplanter, the clever tripper-up in wrestling who depended on his own skill and toughness; he hangs now on his antagonist and cries, *I will not*

27 not let thee go, except thou bless me. And he said unto
28 him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast
29 prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost
30 ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God
31 face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his
32 thigh. Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAP. XXXIII. 1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And

let thee go, except thou bless me. From wrestling, he passes to praying, and so his self-confidence and his name Jacob pass away together. He is now *Israel*, **a prince of God**, *for as a prince hast thou power with God and with men, and hast prevailed.* This change of name was already an answer given to Jacob's entreaty for a blessing (cp. ver. 29). By this authoritative utterance, as well as by his own quick defeat, Jacob is aroused to the consciousness that it is an angel or God with whom he has been wrestling, and says, *Tell me, I pray thee, thy name*, a question not of mere curiosity, but springing from the desire to know certainly who it is who authoritatively changes his name. As Manoah's similar request is refused (Judg. xiii. 18), so here the reply is, *Wherefore is it that thou dost ask after my name?* The name, the individual personality of this manifestation of God, is of no consequence; already Jacob felt it was with Divine power he had to do, as he shows by calling *the name of the place Peniel* (or *Penuel*, ver. 31), that is, **Face of God**, *for I have seen God face to face, and my life is preserved;* cp. Hagar's experience, chap. xvi. 13. "The whole O. T. revelation moves in the paradox that God is invisible and inaccessible to man, and yet approaches man in unmistakeable self-manifestation" (Robertson Smith). The conflict was commemorated not only in the name given to the place, but in a lameness discernible to his waiting household as he walked over the rising ground with the sun rising behind him (ver. 31), as well as in a Jewish custom dating from that night. *He halted upon his thigh*, but possibly the lameness was not permanent, though such a reminder of his broken self-confidence would not have been superfluous in a character like Jacob's. *The sinew which shrank* is properly the **sciatic nerve.** The Jews *eat not* of it, nor of the blood-vessels and fat about it, so that the preparation of a hind-quarter for food needs a practised hand (see Delitzsch).

THE MEETING WITH ESAU.—**XXXIII. 1–17.** *And Jacob lifted up his eyes and looked.* When Jacob first heard of the approach of Esau and his men, he "was greatly afraid;" there is now no word of fear, because, meanwhile, he has wrestled with God "and prevailed." Still he had much to do; *he divided*

he divided the children unto Leah, and unto Rachel, and
2 unto the two handmaids. And he put the handmaids and
their children foremost, and Leah and her children after, and
3 Rachel and Joseph hindermost. And he passed over before
them, and bowed himself to the ground seven times, until he
4 came near to his brother. And Esau ran to meet him, and
embraced him, and fell on his neck, and kissed him: and
5 they wept. And he lifted up his eyes, and saw the women
and the children; and said, Who *are* those with thee? And
he said, The children which God hath graciously given thy
6 servant. Then the handmaidens came near, they and their
7 children, and they bowed themselves; and Leah also with
her children came near, and bowed themselves: and after
came Joseph near and Rachel, and they bowed themselves.
8 And he said, What *meanest* thou by all this drove which I
met? And he said, *These are* to find grace in the sight of
9 my lord. And Esau said, I have enough, my brother; keep
10 that thou hast unto thyself. And Jacob said, Nay, I pray
thee, if now I have found grace in thy sight, then receive my
present at my hand; for therefore I have seen thy face, as
though I had seen the face of God, and thou wast pleased
11 with me. Take, I pray thee, my blessing that is brought to
thee; because God hath dealt graciously with me, and
because I have enough. And he urged him, and he took *it.*

the children . . . and Rachel and Joseph hindermost (cp. xxxii. 7, 8). In all processions that which is most impressive is heralded and ushered in by that which is of less consequence. He himself went first *and bowed himself to the ground seven times*, an obvious and instinctive expression of acknowledged inferiority (cp. Herod. i. 134; in Lane's *Arabian Nights*, *Introd.*, note 14, the various forms of prostration are explained). This was not feigned and crafty submission to cajole Esau, but was mingled with some sincere acknowledgment of Esau's right to call him to account for his old fraud. *And Esau ran . . . and kissed him.* "When particular friends salute each other . . . if after a long absence, they embrace each other; each falling upon the other's neck, and kissing him on the right side of the face or neck, and then on the left" (Lane, *Mod. Egyp.* i. 252). Up through all estrangement and sinister thoughts of one another springs the strong feeling of brotherhood. In this close embrace all wrongs and resentments are forgotten. Jacob presses his present, or as he calls it (ver. 11), his blessing, on Esau's acceptance, because the acceptance of a gift is in the East ratification of a friendship; and he uses language (ver. 10) of extreme adulation: *for therefore have I seen thy face, as though I had seen the face of God;* he means that he had come into Esau's presence knowing that his fate hung upon Esau's acceptance or rejection of him; and his relief on finding Esau gracious is so great that he would fain bestow this handsome acknowledgment of his brother's favour. *And he urged him, and he took it:* to have declined it when so urged would have been

12 And he said, Let us take our journey, and let us go, and I
13 will go before thee. And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one
14 day, all the flock will die. Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to
15 endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace
16 in the sight of my lord. So Esau returned that day on his
17 way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the

ungracious. The acceptance of favours is a great test of delicacy of feeling. Esau's offer of protection (ver. 12), *I will go before thee*, is kindly, somewhat patronizing, and altogether stupid. He sees as little now as when he sold his birthright how widely the spiritual and carnal diverge. "If a man enters on some duty from a mere impulse of his higher mind, while he is in habitual subjection to the lower, the impulse will pass away, while the habit stands fast, and the man will find that he has introduced a discord into his life, or rather that he has composed it in the wrong key" (Sir Henry Taylor's *Notes from Life*). Jacob declines the offer (ver. 13), not because he distrusts Esau, but because being Israel, a prince of God, he does not need to hold his own by the help of mercenaries or allies; and also because he feels how incompatible his own tastes are with those of Esau. Very soon would Esau's band have wearied. It was not a sudden gust of affection that could change 400 brigands into shepherds. *I will lead on softly*, says Jacob, for *the flocks and herds with young are with me.* "This, by the way, proves that Jacob's flight was late in the autumn, when alone the flocks are in this condition. The same is implied in his immediately building booths for their protection during the winter" (Thomson, *Land and Book*, 205). So *softly* did Jacob go that he never fulfilled his promise to *come unto my lord, unto Seir*. The armed escort which Esau finally offers (ver. 15) Jacob feels to be unnecessary because he believes he is guarded by the host of God (chap. xxxii. 2); (Baumgarten). This may be looked upon as one of the earliest proposals to establish the Church by the eclat and force of civil power. Meanwhile Jacob *journeyed to Succoth, i.e.* Booths, wattled enclosures, sheds. The building *an house* for himself as well as sheds for his cattle indicates a desire to abandon a wandering life and settle in the land (cp. ver. 19). The site of Succoth can scarcely be said to have been indisputably identified, but it probably lay, where Burckhardt found "the ruins of Sukkot," slightly east of Jordan and south of the Jabbok. [English *Booth* is Scotch *Bothie;* and the same word, in the form *by* forms the termination of a vast number of towns which have grown up on the sites of farm-steadings. The common termination *ton*, Scotch *toun*, a farm-stead, has a similar history.]

REMARKS.—In the narrative of Jacob's wrestling the writer gives us four origins—(1) of the name Israel; (2) of the name Peniel; (3) of Jacob's lame-

18 name of the place is called Succoth. And Jacob came to
Shalem a city of Shechem, which *is* in the land of Canaan,
when he came from Padan-aram; and pitched his tent before
19 the city. And he bought a parcel of a field, where he had
spread his tent, at the hand of the children of Hamor,
20 Shechem's father, for an hundred pieces of money. And he
erected there an altar, and called it El-elohe-Israel.

CHAP. XXXIV. 1 And Dinah the daughter of Leah, which she
bare unto Jacob, went out to see the daughters of the land.

ness; (4) of the Jewish custom of not eating the sciatic nerve. The teacher of an advanced class will be required to show the difference between these origins and merely mythical explanations of names. The name Ahenobarbus, *i.e.* Brazen or Red-beard, *e.g.*, and the peculiarity itself were accounted for by the fiction that to an ancestor of the family the Dioscuri had announced the victory of the Lake Regillus, and to assure him of the truth of the announcement, stroked his black beard, which at once became red.

1. *In what state of mind was Jacob when left alone on the north bank of the Jabbok?*
2. *Explain the significance of the wrestling.*
3. *In what respect was it the crisis in Jacob's life?*
4. *Can you trace in his subsequent history any results of this night's experience?*
5. *Why did Jacob retain his old name?*
6. *Confirm from other notices of Succoth the account above given of its site. Mention another Succoth spoken of in O. T. Give some other plural names of places.* [*Athens, Colossæ, Shields.*]

JACOB AT SHECHEM: DINAH'S DEFILEMENT, AND HER BROTHERS' REVENGE (CHAP. XXXIII. 18–XXXIV. 31).

18. *Jacob came to Shalem, a city of Shechem,* but many prefer to render the words, **Jacob came in health [in safety] to a city, Shechem**; though there is in the neighbourhood of Shechem a village still called *Salim.* Shechem seems to have been called after Hamor's son. Cp. note on chap. xii. 6. Conder (*Tent Work in Palestine,* i. 33) says: "Its central situation, its accessibility, its wonderfully fine water-supply, are advantages not enjoyed by any other city in the land." *When he came from Padan-aram,* an expression which was useful when this section stood by itself as a separate story. *He bought a parcel of a field, i.e.* **a part or piece** [*particula,* parcel, is still used as a law term; and cp. 3 *Henry VI.,* v. 6]. This was "the parcel of ground that Jacob gave to his son Joseph," and in which Jacob's well was (John iv. 5, 6). He paid for it *an hundred pieces of money,* lit. **an hundred lambs,** or pieces of money made in the form of a lamb, or stamped with the figure of a lamb. *And he erected there an altar,* which, as well as his purchase of land, showed his intention to settle there; *and called it El-elohe-Israel,* **God is the God of Israel.**

XXXIV. **1.** *And Dinah . . . went out;* Dinah would appear to have been

2 And when Shechem the son of Hamor the Hivite, prince of
the country, saw her, he took her, and lay with her, and
3 defiled her. And his soul clave unto Dinah the daughter of
Jacob, and he loved the damsel, and spake kindly unto the
4 damsel. And Shechem spake unto his father Hamor, saying,
5 Get me this damsel to wife. And Jacob heard that he had
defiled Dinah his daughter: now his sons were with his cattle
in the field: and Jacob held his peace until they were come.
6 And Hamor the father of Shechem went out unto Jacob to
7 commune with him. And the sons of Jacob came out of the
field when they heard *it:* and the men were grieved, and they
were very wroth, because he had wrought folly in Israel, in
lying with Jacob's daughter; which thing ought not to be
8 done. And Hamor communed with them, saying, The soul
of my son Shechem longeth for your daughter: I pray you
9 give her him to wife. And make ye marriages with us, *and*
give your daughters unto us, and take our daughters unto
10 you. And ye shall dwell with us: and the land shall be
before you; dwell and trade ye therein, and get you posses-
11 sions therein. And Shechem said unto her father and unto
her brethren, Let me find grace in your eyes, and what ye
12 shall say unto me I will give. Ask me never so much dowry
and gift, and I will give according as ye shall say unto me:
13 but give me the damsel to wife. And the sons of Jacob
answered Shechem and Hamor his father deceitfully, and said,
14 because he had defiled Dinah their sister: and they said unto
them, We cannot do this thing, to give our sister to one that
15 is uncircumcised; for that *were* a reproach unto us: but in
this will we consent unto you: If ye will be as we *be*, that
16 every male of you be circumcised; then will we give our
daughters unto you, and we will take your daughters to us,
and we will dwell with you, and we will become one people.
17 But if ye will not hearken unto us, to be circumcised; then
18 will we take our daughter, and we will be gone. And their

born before Joseph (cp. chap. xxx. 21), and therefore at least six or seven years before Jacob left Padan-aram. It seems probable that Jacob spent some years at Succoth and Shechem, so that Dinah would be from twelve to fifteen years old at this time, and her brothers Simeon and Levi about ten years older. The story is told not merely for the sake of explaining Jacob's sudden abandonment of Shechem, but also to illustrate the relations which the family of Israel meant to sustain towards the uncircumcised. The condition laid down by the sons of Jacob (vers. 15–17), which must be observed by those who wished to ally themselves to Israel, was the same as

19 words pleased Hamor, and Shechem, Hamor's son. And the
young man deferred not to do the thing, because he had
delight in Jacob's daughter: and he *was* more honourable
20 than all the house of his father. And Hamor and Shechem
his son came unto the gate of their city, and communed
21 with the men of their city, saying, These men *are* peaceable
with us; therefore let them dwell in the land, and trade
therein; for the land, behold, *it is* large enough for them;
let us take their daughters to us for wives, and let us give
22 them our daughters. Only herein will the men consent unto
us for to dwell with us, to be one people, if every male
23 among us be circumcised, as they *are* circumcised. *Shall*
not their cattle and their substance and every beast of theirs
be ours? only let us consent unto them, and they will dwell
24 with us. And unto Hamor, and unto Shechem his son,
hearkened all that went out of the gate of his city; and
every male was circumcised, all that went out of the gate of
25 his city. And it came to pass on the third day, when they
were sore, that two of the sons of Jacob, Simeon and Levi,
Dinah's brethren, took each man his sword, and came upon
26 the city boldly, and slew all the males. And they slew
Hamor and Shechem his son with the edge of the sword,
27 and took Dinah out of Shechem's house, and went out. The
sons of Jacob came upon the slain, and spoiled the city,
28 because they had defiled their sister. They took their sheep,
and their oxen, and their asses, and that which *was* in the
29 city, and that which *was* in the field; and all their wealth,
and all their little ones, and their wives took they captive,
30 and spoiled even all that *was* in the house. And Jacob said
to Simeon and Levi, Ye have troubled me to make me to
stink among the inhabitants of the land, among the Canaan-
ites and the Perizzites: and I *being* few in number, they shall
gather themselves together against me, and slay me; and I

that which was observed throughout the subsequent history. But these same sons of Jacob, who now professed to be so scrupulous, did themselves take wives from among the Canaanites, and the story makes it plain that their principal object at this time in enforcing circumcision was to accomplish their revenge with ease to themselves and humiliation to the Hivites. It was the part of the brothers, and especially of those who had the same mother as Leah, to see that she was righted so far as was now possible. But Jacob justly denounced their deed, and remembered it against them on his death-bed (cp. chap. xlix. 5–7). As Coleridge remarks in his *Table-talk*, "Jacob is always careful not to commit any violence: he shudders at blood-

31 shall be destroyed, I and my house. And they said, Should
he deal with our sister as with an harlot?
CHAP. XXXV. 1 And God said unto Jacob, Arise, go up to Beth-el,
and dwell there: and make there an altar unto God, that
appeared unto thee when thou fleddest from the face of Esau
2 thy brother. Then Jacob said unto his household, and to
all that *were* with him, Put away the strange gods that *are*
3 among you, and be clean, and change your garments: and
let us arise, and go up to Beth-el; and I will make there an
altar unto God, who answered me in the day of my distress,
4 and was with me in the way which I went. And they gave
unto Jacob all the strange gods which *were* in their hand,
and *all their* earrings which *were* in their ears; and Jacob
5 hid them under the oak which *was* by Shechem. And they
journeyed: and the terror of God was upon the cities that

shed." This incident is the parallel in the third generation to the danger run by Sarah in Egypt and Rebekah in Gerar.

JACOB'S RETURN TO BETHEL, DEATH OF DEBORAH AND RACHEL, COMPLETION OF THE NUMBER OF JACOB'S SONS, DEATH AND BURIAL OF ISAAC (CHAP. XXXV.).

JACOB'S RETURN TO BETHEL.—**1–7.** It was impossible for him to remain in Shechem, though he had bought land there—the first intimation that the *seed* might prove more difficult to manage than the *land* to acquire. But where was he to go? *God said unto Jacob, Arise, go up to Bethel;* up, because it was in the hill country; *and make there an altar . . . Esau, thy brother.* One would have expected Jacob to make for Bethel as soon as he could. Had he forgotten his vows? Had the pastures of Shechem which attracted his grandfather allured him, until nothing but so painful a family disaster (chap. xxxiv.) could arouse him? Yet there was promise as well as rebuke in the command, for the God who had rescued him from Esau could also rescue him from the Shechemites. Jacob felt that the call was to a closer walk with God, so he gave the order (ver. 2), *Put away the strange gods* (Isa. xxvi. 13), the Teraphim Rachel had stolen, and so forth. Jacob could not connive at idolatry in the presence of the God of Bethel. Jacob's servants, being born in Padan-aram, would be idolaters. *Be clean, and change your garments*, as the seemly outward symbol of inward purity (cp. Ex. xix. 10, Lev. viii. 6, etc.). Jacob describes God in terms of the promise (chap. xxviii. 15). His people gave up their gods *and their earrings*, the amulets or charms for protection against evil spirits and disease, worn about the person, and often as earrings. These he hid *under the oak which was by Shechem* (see Gen. xii. 6; Josh. xxiv. 26). The site of this oak is discussed in Conder's *Tent Work*, i. 69, 70, and is probably commemorated in the village *Balâta*, close to Jacob's well, *Ballut* meaning "an oak." *The terror of God*, a supernatural dread or unaccountable awe, fell on the neighbouring people, and

were round about them, and they did not pursue after the
6 sons of Jacob. So Jacob came to Luz, which *is* in the land
of Canaan, that *is*, Beth-el, he and all the people that *were*
7 with him. And he built there an altar, and called the place
El-beth-el: because there God appeared unto him, when he
8 fled from the face of his brother. But Deborah, Rebekah's
nurse, died, and she was buried beneath Beth-el under an
9 oak: and the name of it was called Allon-bachuth. And
God appeared unto Jacob again, when he came out of Padan-
10 aram, and blessed him. And God said unto him, Thy name
is Jacob: thy name shall not be called any more Jacob, but
Israel shall be thy name: and he called his name Israel.
11 And God said unto him, I *am* God Almighty; be fruitful
and multiply; a nation, and a company of nations, shall be
12 of thee, and kings shall come out of thy loins; and the land
which I gave Abraham and Isaac, to thee I will give it, and
13 to thy seed after thee will I give the land. And God went
14 up from him in the place where he talked with him. And
Jacob set up a pillar in the place where he talked with him,
even a pillar of stone: and he poured a drink-offering
15 thereon, and he poured oil thereon. And Jacob called the
16 name of the place where God spake with him, Beth-el. And

kept them from pursuing Jacob. *All the people* (ver. 6) joined in the consecration of Israel to the God of Bethel, *El-bethel.*

DEATH OF DEBORAH.—8. How did Deborah happen to be in Jacob's camp? She was evidently much loved, for the oak under which she was buried was called The oak of weeping. She was probably the one person in Jacob's camp who still called him by the name of his childhood, who could tell him stories of his mother's youth and of his father's early days, and in whom he would thus find relief from the obsequious deference of a camp to its Sheykh. [Cp. Charles Lamb's *A Death-bed:* "To the last he called me Jemmy; I have none to call me Jemmy now."]

JACOB AT BETHEL.—9–15. *God appeared unto Jacob again*, the *first* appearance probably being that which had been granted at Bethel when he fled from Esau. *And God said* (ver. 10), *Thy name is Jacob* (cp. xxxii. 27, 28); as Jacob renews his allegiance, God renews and enlarges His promise. *And God said* (ver. 11), *I am God Almighty*, in the Hebrew El-Shaddai (cp. xvii. 1). God's revelations advance as man's need calls for them. No name of God had been given to Jacob at Jabbok (cp. xxxii. 29). To commemorate this meeting with God, Jacob *set up a pillar of stone, and he poured a drink-offering thereon*, probably of wine; this is the first mention of drink-offerings. It is to be observed that in several particulars this section repeats what has before been related. The origin of the names Israel and Bethel has already been explained; and the setting up of the stone also resembles the previous erection of the pillow-stone (chap. xxviii. 18); and this repetition is given

they journeyed from Beth-el; and there was but a little way
to come to Ephrath: and Rachel travailed, and she had
17 hard labour. And it came to pass, when she was in hard
labour, that the midwife said unto her, Fear not; thou shalt
18 have this son also. And it came to pass, as her soul was in
departing, for she died, that she called his name Ben-oni:
19 but his father called him Benjamin. And Rachel died, and
was buried in the way to Ephrath, which *is* Beth-lehem.
20 And Jacob set a pillar upon her grave: that *is* the pillar of
21 Rachel's grave unto this day. And Israel journeyed, and
22 spread his tent beyond the tower of Edar. And it came to
pass, when Israel dwelt in that land, that Reuben went and
lay with Bilhah his father's concubine: and Israel heard *it*.
23 Now the sons of Jacob were twelve: the sons of Leah;
Reuben, Jacob's first-born, and Simeon, and Levi, and Judah,
24 and Issachar, and Zebulun: the sons of Rachel; Joseph and
25 Benjamin: and the sons of Bilhah, Rachel's handmaid; Dan

without any reference to the previous introduction of similar matter. The mere re-erection of the stone after a lapse of twenty-five years need astonish no one.

RACHEL'S DEATH AND BURIAL.—**16–20.** *There was but a little way to come to Ephrath.* The word translated "a little" denotes apparently a fixed measure of length, but of what extent is unknown. *Ephrath:* "in Genesis, and perhaps in Chronicles, it is called *Ephrath* or *Ephrata;* in Ruth, *Bethlehem-Judah*, but the inhabitants *Ephrathites;* in Micah, *Bethlehem-Ephratah;* in Matthew, *Bethlehem in the land of Judah*" (Smith's *Dict.*). Ephrath means *fruit;* and Lehem means *bread*, both names being derived from the fertility of the district. In Rachel's travail, *the midwife said, Fear not; thou shalt have this son also*, or, Cheer up, this also is a son to you. But Rachel called him *Ben-oni*, **Son of my anguish**; *but his father called him Benjamin*, **Son of the right hand, of good omen, of happiness.** *And Rachel was buried in the way to Ephrath;* a tomb of Saracenic construction now stands on the spot, about a mile north of Bethlehem. (Full accounts will be found in Thomson's *Land and Book*, p. 644; and in Robinson's *Researches*, i. 218, 469, iii. 273. But according to 1 Sam. x. 2, Rachel's sepulchre was to the north of Jerusalem. The reference in Jer. xxxi. 15 seems also to point in the same direction. The prisoners taken in Jerusalem would naturally be led out northwards, *en route* for Babylon.—Some think that the Benjamites may have removed their mother's bones from the spot near Bethlehem to a tomb farther north within their own territory.)

COMPLETION OF THE NUMBER OF THE CHILDREN OF ISRAEL.—**21–26.** *Jacob journeyed . . . beyond the tower of Edar, i.e.* **tower of the flock, as** Jerusalem is called in Micah iv. 8. These towers seem to have been built for the protection of exposed pastures (cp. 2 Chron. xxvi. 10). Here Jacob probably dwelt for a time, and as this was in a sense the terminus of his return, a register of the children he brought back with him from Padan-aram

26 and Naphtali: and the sons of Zilpah, Leah's handmaid;
Gad and Asher: these *are* the sons of Jacob, which were
27 born to him in Padan-aram. And Jacob came unto Isaac
his father unto Mamre, unto the city of Arba, which *is*
28 Hebron, where Abraham and Isaac sojourned. And the
29 days of Isaac were an hundred and fourscore years. And
Isaac gave up the ghost, and died, and was gathered unto
his people, *being* old and full of days: and his sons Esau and
Jacob buried him.

is given. "In spite of all the disturbances in Jacob's family, the full number of his sons is completed before Isaac's death. Twelve is 3×4, and as 3 is the number of God and 4 the number of the world, or that which is distinct from God, the number 12 is the number of that community with which God has united Himself, *i.e.* the House of Israel, which at Bethel dwells in God's house, in whose midst God will dwell" (Baumgarten).

ISAAC'S DEATH.—27–29. *Jacob came unto Isaac his father*, and took his place as heir. Isaac's death is here related by anticipation, and to clear the field for the history of Jacob's sons. In point of fact, his death did not occur till Joseph had been twelve years or so in Egypt. For Jacob, born in Isaac's 60th year, was 120 when his father died. Joseph at the same date must have been 29, as he was born in Jacob's 91st year.

SUBJECTS FOR THE TEACHER.—Jesus the Benoni and Benjamin of the weeping mothers in Bethlehem—Parted brothers meeting at a father's grave—Mellowing effect of sorrow upon Jacob's character; he who gets least of his own way has often most of God's blessing.

1. *How far was Jacob culpable for not sooner returning to Bethel?*
2. *How does God speak to men, and how do they know that the revelation is from God?* "*There was a divine power and efficacy attending all divine revelations, ascertaining and infallibly assuring the minds of men of their being from God;*" *they carried with them their own evidence* (*Owen's* Reason of Faith, p. 8).
3. *Show some of the consequences resulting from the fact that Jacob's sons were twelve in number. Why did the number of* his *sons rule the after-history?*
4. *Analyze the composition of this chapter, showing to what extent its composer has used his material as he found it.*
5. *Explain the allusions in these lines of Milton:*

> "That fair Syrian shepherdess,
> Who after years of barrenness
> The highly-favour'd Joseph bore
> To him that serv'd for her before;
> And at her next birth, much like thee,
> Through pangs fled to felicity."

And what does he mean when in the same epitaph he says: "*Atropos for Lucina came*"?

CHAP. XXXVI. 1 Now these *are* the generations of Esau, who *is*
2 Edom. Esau took his wives of the daughters of Canaan;
Adah the daughter of Elon the Hittite, and Aholibamah the
3 daughter of Anah the daughter of Zibeon the Hivite; and
4 Bashemath Ishmael's daughter, sister of Nebajoth. And
5 Adah bare to Esau Eliphaz; and Bashemath bare Reuel; and
Aholibamah bare Jeush, and Jaalam, and Korah: these *are*
the sons of Esau, which were born unto him in the land of
6 Canaan. And Esau took his wives, and his sons, and his
daughters, and all the persons of his house, and his cattle,
and all his beasts, and all his substance, which he had got in
the land of Canaan; and went into the country from the
7 face of his brother Jacob. For their riches were more than
that they might dwell together; and the land wherein they
were strangers could not bear them because of their cattle.
8, 9 Thus dwelt Esau in mount Seir: Esau *is* Edom. And these
are the generations of Esau the father of the Edomites in
10 mount Seir: these *are* the names of Esau's sons; Eliphaz

ESAU'S DESCENDANTS (CHAP. XXXVI.–XXXVII. 1).

In accordance with his uniform plan, the historian, before proceeding to trace the career of the heir of promise, disposes of cognate and related parties. Before carrying on the history of Jacob's line, Esau's descendants are briefly given.

ESAU'S WIVES AND COUNTRY.—**1–8.** In chap. xxvi. 34 the wives of Esau are also named, but differently. There he is said to have married Judith and Bashemath, here the names are given as Adah, Aholibamah, and Bashemath. The parents of his wives are also differently named. In chap. xxvi. Bashemath is called the daughter of Elon; in this chapter she is called the daughter of Ishmael, and the name of Elon's daughter is given as Adah. How these discrepancies originated it is impossible to say. *Hivite*, ver. 2, is probably a mistake of the transcriber for *Horite*, cp. vers. 20, 24. Five sons were born to him while in Canaan, ver. 5. With these he migrated to Seir, when his own flocks and those of his brother were too large for the same district to support (ver. 7). *Thus Esau dwelt in Mount Seir*, sometimes called *the land of Seir*. *Seir* means *rugged*, and is applied as a local name to the district east of the Arabah, from the Dead Sea to the Elanitic Gulf. "The view from Aaron's tomb, on Hor, in the centre of Mount Seir, is enough to show the appropriateness of the appellation. The sharp and serrated ridges, the jagged rocks and cliffs, the straggling bushes and stunted trees, give the whole scene a sternness and ruggedness almost unparalleled." (Smith's *Dict.*, *s.v.*) [Ver. 8 seems to find its natural continuation in chap. xxxvii. 1; so that probably the intervening verses were inserted from other sources.]

ESAU'S DESCENDANTS.—**9–19.** By Adah, his Hittite wife, Esau became the father of Eliphaz (cp. Job ii. 2), from whom sprang (ver. 11) *Teman*, who

the son of Adah the wife of Esau, Reuel the son of Bashe-
11 math the wife of Esau. And the sons of Eliphaz were
12 Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna
was concubine to Eliphaz, Esau's son; and she bare to
Eliphaz Amalek: these *were* the sons of Adah, Esau's wife.
13 And these *are* the sons of Reuel: Nahath, and Zerah,
Shammah, and Mizzah: these were the sons of Bashemath,
14 Esau's wife. And these were the sons of Aholibamah the
daughter of Anah the daughter of Zibeon, Esau's wife: and
15 she bare to Esau Jeush, and Jaalam, and Korah. These *were*
dukes of the sons of Esau: the sons of Eliphaz the first-born
son of Esau; duke Teman, duke Omar, duke Zepho, duke
16 Kenaz, duke Korah, duke Gatam, *and* duke Amalek: these
are the dukes *that came* of Eliphaz in the land of Edom;
17 these *were* the sons of Adah. And these *are* the sons of
Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah,
duke Mizzah: these *are* the dukes *that came* of Reuel in the
land of Edom; these *are* the sons of Bashemath, Esau's wife.
18 And these *are* the sons of Aholibamah, Esau's wife; duke
Jeush, duke Jaalam, duke Korah: these *were* the dukes *that
came* of Aholibamah the daughter of Anah, Esau's wife.

gave his name to a district of Edom frequently mentioned by the prophets. It seems to have lain towards the south of the Edomite territory, and apparently, from its reputation for wisdom (Jer. xlix. 7; Obad. 8, 9; Job ii. 11), occupied a leading position in Edom. *Kenaz*, a tribe of this name inhabited Canaan (chap. xv. 19); Caleb is spoken of as a Kenezite (Num. xxxii. 12), and his younger brother Othniel is called (Judg. i. 13) "the son of Kenaz;" which may but need not necessarily imply that there was some relationship between the Edomite and the Israelite families. The other three sons of Eliphaz, *Omar*, *Zepho*, and *Gatam*, have left no trace. But by his *concubine Timna* he became the father of *Amalek*. This great tribe is mentioned as already existing in Abraham's time (chap. xiv. 7), and is spoken of by Balaam (Num. xxiv. 20) as "the first of the nations," though possibly this may allude to power rather than antiquity; from which it is commonly inferred that some mingling of Edom with Amalek had taken place shortly after Esau's time. Of *the sons of Reuel*, nothing beyond their names (ver. 13) is known. The same is true of *the sons of Aholibamah* (ver. 14). *These were dukes of the sons of Esau: duke* (dux, leader; in Hebrew *Alluph*) was not an awkward rendering when the A. V. was made, for at that time there happened to be no dukes in England; and prior to that time none but men of royal blood had been dukes. The word means *tribal head*, or *Sheykh*. The sons already mentioned are named as *dukes*, with the addition (ver. 16) of a *duke Korah*, a name which occurs again, ver. 18, among the sons of Aholibamah. It will also be observed that while the two first-mentioned groups of dukes are Esau's grandsons, the third are his sons (ver. 18). The wives are named and kept prominently before the reader throughout, that he

19 These *are* the sons of Esau, who *is* Edom, and these *are*
20 their dukes. These *are* the sons of Seir the Horite, who
inhabited the land; Lotan, and Shobal, and Zibeon, and
21 Anah, and Dishon, and Ezer, and Dishan: these *are* the
dukes of the Horites, the children of Seir in the land of
22 Edom. And the children of Lotan were Hori and Heman;
23 and Lotan's sister *was* Timna. And the children of Shobal
were these; Alvan, and Manahath, and Ebal, Shepho, and
24 Onam. And these *are* the children of Zibeon; both Ajah,
and Anah: this *was that* Anah that found the mules in the
25 wilderness, as he fed the asses of Zibeon his father. And the
children of Anah *were* these; Dishon, and Aholibamah the
26 daughter of Anah. And these *are* the children of Dishon;
27 Hemdan, and Eshban, and Ithran, and Cheran. The children
28 of Ezer *are* these; Bilhan, and Zaavan, and Akan. The
29 children of Dishan *are* these; Uz, and Aran. These *are* the
dukes *that came* of the Horites; duke Lotan, duke Shobal,
30 duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke
Dishan: these *are* the dukes *that came* of Hori, among their
31 dukes in the land of Seir. And these *are* the kings that
reigned in the land of Edom, before there reigned any king
32 over the children of Israel. And Bela the son of Beor
reigned in Edom: and the name of the city *was* Dinhabah.
33 And Bela died, and Jobab the son of Zerah of Bozrah reigned
34 in his stead. And Jobab died, and Husham of the land of

may keep distinct in his mind the three elements in the Edomite race—Canaanite, Horite, and Ishmaelite.

THE HORITES.—20–30. *These are the sons . . . who inhabited the land, i.e.* the aboriginal tribes who inhabited Seir (chap. xiv. 6) prior to the immigration of Esau's sons. They are traced back to Seir, the *Horite* (or Troglodyte, from *Hor*, a hole or cave), so called from the caves or holes in the sandstone cliffs which they inhabited, and which are still to be seen in great numbers in Edom. Of Seir seven sons and one daughter are mentioned. These seven become in the next generation nineteen. To the name of one of these, Anah, a note of identification is appended (ver. 24), which should be rendered: *this was that Anah that discovered* the hot springs *in the wilderness*, etc. Of such springs there are known instances in the district. In ver. 25 *Aholibamah* is mentioned as *daughter of Anah*, but according to ver. 2 the wife of Esau of this name was the daughter of the Anah mentioned in ver. 24, the son of Zibeon.

THE KINGS OF EDOM.—31–39. *These are the kings . . . before there reigned any king over the children of Israel*—a note of time which betrays a date subsequent to the introduction of monarchy in Israel. The immediate object of the comparison with Israel is evidently to bring out Esau's priority

35 Temani reigned in his stead. And Husham died, and Hadad
the son of Bedad, who smote Midian in the field of Moab,
reigned in his stead: and the name of his city *was* Avith.
36 And Hadad died, and Samlah of Masrekah reigned in his
37 stead. And Samlah died, and Saul of Rehoboth *by* the river
38 reigned in his stead. And Saul died, and Baal-hanan the son
39 of Achbor reigned in his stead. And Baal-hanan the son of
Achbor died, and Hadar reigned in his stead: and the name
of his city *was* Pau; and his wife's name *was* Mehetabel, the
40 daughter of Matred, the daughter of Mezahab. And these
are the names of the dukes *that came* of Esau, according to
their families, after their places, by their names; duke
41 Timnah, duke Alvah, duke Jetheth, duke Aholibamah, duke
42 Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar,
43 duke Magdiel, duke Iram: these *be* the dukes of Edom,
according to their habitations in the land of their possession:
he *is* Esau the father of the Edomites.

CHAP. XXXVII. 1 And Jacob dwelt in the land wherein his father
2 was a stranger, in the land of Canaan. These *are* the gene-
rations of Jacob. Joseph, *being* seventeen years old, was
feeding the flock with his brethren; and the lad *was* with the
sons of Bilhah, and with the sons of Zilpah, his father's

in obtaining high political importance; though what the ulterior object was, may be doubtful. Eight kings are mentioned, frequently with the addition of the name of the city which was the seat of government. It has been observed that the monarchy was evidently elective, not hereditary.

DUKES OF EDOM.—**40–43.** *According to their families, after their places, by their names*, that is to say, the hereditary tribal heads who ruled over the inhabitants of well-defined districts.

1. *Define the geographical boundaries of Edom.*
2. *Briefly sketch the history of the Edomites.*
3. *What prophecies allude to Edom?*
4. *Give the meaning of the words* Edom, Seir, Horite.

HISTORY OF JOSEPH: HIS DREAMS AND HIS TREATMENT BY HIS BROTHERS (CHAP. XXXVII.).

CAUSES OF THE ENVY OF JOSEPH'S BRETHREN.—**1–11.** The first cause of the hatred Joseph's brothers conceived for him lay in his superior moral sensitiveness. When Joseph was *seventeen years old he was feeding* [or, **used to feed**] *the flock with his brethren* [not, therefore, exempted by his loving father from sharing with his brothers the same hard life and exposure of which he himself had borne the brunt, chap. xxxi. 40], *and the lad was with* [or, **while yet a lad in comparison of**, or, **while yet a lad he was with**] *the sons of Bilhah and with the sons of Zilpah, his father's wives* [the sons of

wives: and Joseph brought unto his father their evil report.
3 Now Israel loved Joseph more than all his children, because
he *was* the son of his old age: and he made him a coat of
4 *many* colours. And when his brethren saw that their father
loved him more than all his brethren, they hated him, and
5 could not speak peaceably unto him. And Joseph dreamed
a dream, and he told *it* his brethren: and they hated him yet
6 the more. And he said unto them, Hear, I pray you, this
7 dream which I have dreamed: for, behold, we *were* binding
sheaves in the field, and, lo, my sheaf arose, and also stood
upright; and, behold, your sheaves stood round about, and
8 made obeisance to my sheaf. And his brethren said to him,
Shalt thou indeed reign over us? or shalt thou indeed have
dominion over us? And they hated him yet the more for his
9 dreams, and for his words. And he dreamed yet another
dream, and told it his brethren, and said, Behold, I have
dreamed a dream more; and, behold, the sun, and the moon,
10 and the eleven stars made obeisance to me. And he told *it*
to his father, and to his brethren: and his father rebuked
him, and said unto him, What *is* this dream that thou hast
dreamed? Shall I and thy mother and thy brethren indeed

the slave-wives, who would naturally be jealous of Rachel's son]; *and Joseph brought unto his father their evil report*, an evil report concerning them. But this does not necessarily involve Joseph in the guilt of tale-bearing. No man ever gave more adequate proof that he knew how to hold his tongue. But the unspecified iniquity of these men may have been of a kind requiring him to speak. And who can tell the torture his pure young soul may have endured in these remote pastures? The second cause of envy was that (ver. 3) *Israel loved Joseph* [not Benjamin the youngest son] *more than all his children*, and showed it by making him *a coat of many colours*, lit. a coat of extremities, *i.e.* a coat reaching to the hands and feet (cp. 2 Sam. xiii. 18). Corselets embroidered with figures of animals were immensely esteemed in ancient times, cp. *Herod.* ii. 182, iii. 47; and how Syloson bought Samos for a scarlet cloak, *Herod.* iii. 139. From these gaily-coloured robes the idea of a *coat of many colours* arose. The third cause of envy was that Joseph dreamed and told his brothers how he saw their sheaves making obeisance to his sheaf, and their stars making obeisance to him. These dreams derived not only their imagery but their substance from his waking thoughts. Dreams become significant when they embody in a picturesque form the concentrated essence of the general tenor of our thoughts or tendency of our character. And it was because the brothers felt that these dreams did so, and were no mere fanciful whimsicalities, that *they hated him yet the more for* his dreams. The fact that neither the princely dress nor the confident dreams excited their ridicule, but that both excited their hate, shows that they saw the appropriateness of the dress and already felt in Joseph a superiority which lent significance to the dreams. [Note that according to chap. xxxv. 19

11 come to bow down ourselves to thee to the earth? And his
brethren envied him; but his father observed the saying.
12 And his brethren went to feed their father's flock in Shechem.
13 And Israel said unto Joseph, Do not thy brethren feed *the*
flock in Shechem? come, and I will send thee unto them.
14 And he said to him, Here *am I*. And he said to him, Go, I
pray thee, see whether it be well with thy brethren, and well
with the flocks; and bring me word again. So he sent him
15 out of the vale of Hebron, and he came to Shechem. And
a certain man found him, and, behold, he *was* wandering in
the field: and the man asked him, saying, What seekest thou?
16 And he said, I seek my brethren: tell me, I pray thee, where
17 they feed *their flocks*. And the man said, They are departed
hence; for I heard them say, Let us go to Dothan. And
Joseph went after his brethren, and found them in Dothan.
18 And when they saw him afar off, even before he came near
19 unto them, they conspired against him to slay him. And
they said one to another, Behold, this dreamer cometh.
20 Come now therefore, and let us slay him, and cast him into
some pit; and we will say, Some evil beast hath devoured
21 him: and we shall see what will become of his dreams. And
Reuben heard *it*, and he delivered him out of their hands;
22 and said, Let us not kill him. And Reuben said unto them,

Rachel was already dead, though the dream (ver. 10) would suggest that she was yet in life.]

JOSEPH SOLD TO THE ISHMAELITES BY HIS BROTHERS.—12–28. *And his brethren went to . . . Shechem*, where Jacob had bought land, and where perhaps it was now safe for them to go. But it may have been the fear of the old feud (chap. xxxiv.) reviving which moved Jacob to send Joseph to see *whether it be well with thy brethren and well with the flocks*. Joseph *found them in Dothan*, or Dothain, the two wells. "By noon we reached Dothan . . . Just north of us was the well called Bir el Hufireh, 'Well of the Pit,' and east of us a second, with a water-trough, thus accounting for the name Dothan, 'two wells.'"—Conder, *Tent Work*, i. 107. *And when they saw him . . . they conspired . . . to slay him;* it was, therefore, probably a new idea to them that they might kill their offensive rival, but how much bitterness and hate must have been lying in their hearts! Reuben alone has any compunction, perhaps because he felt he had sufficiently grieved his father already (chap. xxxv. 22), perhaps because being the oldest he felt a special responsibility. Robertson (*Genesis*, p. 137) seems to judge Reuben with undue severity: "His conduct in this instance was just in accordance with his character, which seems to have been remarkable for a certain softness. He did not dare to shed his brother's blood, neither did he dare manfully to save him. He was not cruel, simply because he was guilty of a different class of sin." Reuben advised that they should *cast him into this pit*.

Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.
23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of
24 *many* colours that *was* on him; and they took him, and cast him into a pit: and the pit *was* empty, *there was* no water
25 in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm
26 and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother,
27 and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.
28 Then there passed by Midianites, merchant-men; and they

"It could not have been difficult for Joseph's brethren to find an empty cistern, in which to secure him. Ancient cisterns are very common, even now, along the roads and elsewhere" (Robinson's *Biblical Researches*, iii. 122). "These tanks for storing water, being so narrow at the mouth that a single stone will cover them and widening below into a large subterranean room, form prisons from which escape is impossible. A cistern called 'Joseph's Pit' is still shown" (Robinson, *B. R.* ii. 419). *The pit was empty* (ver. 24), therefore he was not drowned, but he was left to die the most appalling of deaths, under the ground, sinking in mire, his flesh creeping at the touch of unseen slimy creatures, in darkness, alone. This, then, was what had come of his dreams. He learns now, like his grandfather Isaac, that the heir of God must die before he begins to live, that he must let go all self-confidence and natural hopes and learn to live in God. Undisturbed by Joseph's cries, *they sat down to eat bread*, probably to enjoy the very dainties Joseph had brought from his father's tents (Gen. xlii. 21; Amos vi. 6). But *behold* (ver. 25) *a company* [a (trading) caravan] *of Ishmaelites*, called also in this chapter Midianites and Medanites. Midian and Medan were sons of Keturah, cousins therefore of Ishmael, and not very distantly related to Joseph. The names Ishmaelite and Midianite may have been interchangeable either because the caravan was composed of men from both tribes, or more probably because the term Ishmaelite as a geographical or professional name, comprehended that of Midianite. "The great road from Beisan to Ramleh and Egypt, still leads through the plain of Dothan" (Robinson's *B. R.* iii. 122). The caravan was carrying *spicery, balm, and myrrh*. The Hebrew words are *necoth*, *tzeri*, and *lot;* the first being probably a gum which exudes from the Tragacanth, a plant found in Palestine and the neighbouring countries; the second, the gum of the opobalsam or balsam tree, which abounded in Gilead (cp. Jer. viii. 22); the third, the gum which is gathered from the *cistus creticus*, still used as a perfume, and formerly as a medicine. Large quantities of these substances were consumed by the Egyptians in embalming the dead, and for other purposes. See *Herod.* iii. 107–112, where some interesting details are given. *Then there passed by Midianites, merchant-men; and they drew . . .* Some

drew and lifted up Joseph out of the pit, and sold Joseph to
the Ishmeelites for twenty *pieces* of silver: and they brought
29 Joseph into Egypt. And Reuben returned unto the pit;
and, behold, Joseph *was* not in the pit; and he rent his
30 clothes. And he returned unto his brethren, and said, The
31 child *is* not; and I, whither shall I go? And they took
Joseph's coat, and killed a kid of the goats, and dipped the
32 coat in the blood: and they sent the coat of *many* colours,
and they brought *it* to their father; and said, This have we
33 found: know now whether it *be* thy son's coat or no. And
he knew it, and said, *It is* my son's coat; an evil beast hath
34 devoured him: Joseph is without doubt rent in pieces. And
Jacob rent his clothes, and put sackcloth upon his loins, and
35 mourned for his son many days. And all his sons and all his
daughters rose up to comfort him; but he refused to be
comforted: and he said, For I will go down into the grave

interpreters refer "they" to the Midianites, and suppose that two discrepant narratives are here unskilfully combined. Others think the difficulty is sufficiently solved by referring "they" to Joseph's brethren. But there does seem a dislocation in the introduction of the clause, *Then there passed by*, etc. [The Koran (Sura xii.) supposes that Joseph was found by passers-by. "Wayfarers came and sent their drawer of water, and he let down his bucket. 'Good news,' said he, 'here is a youth.' And they kept him secret to make merchandise of him. But God knew what they were doing."] They *sold Joseph*. Subsequently the crime of stealing and selling men was punished with death, Ex. xxi. 16 [cp. the accounts of African travellers]; *for twenty pieces of silver*, cp. Lev. xxvii. 5; Ex. xxi. 32.

Reuben's Disappointment and Jacob's Grief.—29–36. *And Reuben returned* . . . He had been absent either on some duty with the sheep or to evade his brethren till they should move away and give him a chance of returning to rescue Joseph from the pit. *And he returned unto his brethren*, but it does not appear whether they told him what they had done in his absence or left him to imagine that other men had heard his cries and carried him off. *And they took Joseph's coat* . . . This was a cruel device. But possibly it was not intended to put a keener edge on Jacob's grief nor to mock him, but was done in the thoughtlessness of coarse-minded men. [An exactly similar device was used to deceive the father of Kamar-ez-Zeman in the *Arabian Nights*, vol. ii. 112.] *Jacob refused to be comforted;* great grief is still expressed in the East by saying, "I have grief like that which Jacob felt for the loss of Joseph" (cp. *Arabian Nights*, ii. 206, 222). *I will go down into the grave*, lit. into Sheol, this word being here used for the first time. It means the under-world; not the grave where the body lies, but the habitation of the disembodied. Some suppose it means *a hollow place*, and compare it to "hole," "hell;" others think it comes from a word meaning *to ask*, as if it were the place that is never filled and satisfied (Prov. xxx. 16); or the place towards which survivors direct inquiries and affectionate calls for

unto my son mourning. Thus his father wept for him.
36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

their departed friends. (Cp. the Excursus in Lange's *Comment.*) Each of the three patriarchs had to give up his son and receive him as from the dead. *Potiphar*, to whom Joseph was sold, is described as *an officer of Pharaoh's* and *captain of the guard*, the latter title being, literally, **chief of the executioners**, hence, not as the LXX. render it, 'head cook,' but **captain of the life-guard** (Wright), the officer whose charge was the defence of the palace and person of the king. The word *Potiphar* is generally supposed to mean "devoted to Ra," the sun-god of the Egyptians: but, as shown in the *Speaker's Commentary*, it more probably means "devoted to Phar," *i.e.* to the palace.

REMARKS.—The migration of Israel into Egypt had become necessary for three reasons: (1) That they might not excite the hostility of the Canaanites before they were strong enough to resist it. (2) That they might not adulterate their race and lose their distinctiveness by intermarriage with the Canaanites. (3) That they might by contact with a highly-civilised people receive an education in arts and a discipline by law and government such as there was little prospect of their receiving in Canaan. Joseph was the unconscious pioneer of this great movement.

1. *In what sense and in what particulars is Joseph a type of Christ?*
2. *What would you gather from this chapter regarding the character of Joseph?*
3. *What was the significance of Joseph's dreams?*
4. *Try and describe Joseph's feelings in the pit, and the effect this incident might have on his character.*
5. *By what other names is Egypt spoken of in Scripture?*
6. *Mention any effects of envy you have observed.*
7. *Commit Reuben's speech:*

"Say, our sire
Garlands his sprightly Joseph with his love,
Keeps him like honey in the winter stor'd,
To feast the scanty comfort of his age:
Old men are full of years and full of pain,—
The world's worn out to them, a garment us'd,
And novelty, the salt of youth, is dead,
Say they can cheat rude sadness with some joy
That lives in fancy and beguiles the mind,—
Is he not cruel who such comfort lames
Crying, 'Give me, I pr'ythee, thy regard;
I am right worthy, and I cannot bear
To see thy dotage sloven'd on a child.'"

BIRTH OF PHAREZ AND ZARAH (CHAP. XXXVIII.).

In after times the tribe of Judah was composed of three great families—the Shelanites, Pharzites, and Zarhites (Num. xxvi. 20). In this chapter an account is given of the origin of these families. At first sight it may seem somewhat abruptly interpolated into the history of Joseph, but a more suitable place could not easily be found. It is presented in an elaborate narrative for the sake of enforcing the sanctity of the Levirate law.

CHAP. XXXVIII. 1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain
2 Adullamite, whose name *was* Hirah. And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah;
3 and he took her, and went in unto her. And she conceived,
4 and bare a son; and he called his name Er. And she conceived again, and bare a son; and she called his name Onan.
5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib when she bare him.
6 And Judah took a wife for Er his first-born, whose name *was*
7 Tamar. And Er, Judah's first-born, was wicked in the sight
8 of the Lord; and the Lord slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and
9 raise up seed to thy brother. And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that
10 he should give seed to his brother. And the thing which he
11 did displeased the Lord: wherefore he slew him also. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And
12 Tamar went and dwelt in her father's house. And in process of time the daughter of Shuah, Judah's wife, died; and Judah

JUDAH AND SHUAH.—**1–5.** *At that time*, after the brethren had sold Joseph, *Judah went down*, Adullam being in the low country of Judah, *from his brethren*, with whom he had been till now (chap. xxxvii. 26). He *turned in to . . . Hirah;* he seems to have entered into a kind of partnership with him, cp. ver. 12. There *he saw . . . Shuah, and took her*, married her, though she was a Canaanite. By her he had three sons, *Er*, *Onan*, and *Shelah*, the last of whom was born at *Chezib*, probably the same as Chozeba (1 Chron. iv. 22) and Achzib.

TAMAR AND JUDAH'S SONS.—**6–11.** When Er grew up, Judah provided him with a wife (cp. chap. xxiv.), who, though having a Hebrew name *Tamar*, was almost certainly a Canaanitess. Er died because he *was wicked*, and as he left no son, Judah gave his widow to Onan that he might *raise up seed to his brother* (cp. Deut. xxv. 5, and Matt. xxii. 24). Onan, however, jealous of his brother (ver. 9), declined the duty, and so *displeased the Lord*, who *slew him also*. Judah apparently dreaded to give his last son to Tamar, as if there were something fatal about her. At the same time he cannot repudiate her claim to his remaining son. He therefore temporizes and bids her return to her father's house, *till Shelah my son be grown*. The result clearly showed Tamar he meant to evade her claim.

TAMAR AND JUDAH.—**12–23.** *And in process of time*, long enough for Tamar to see that she was not to become the wife of Shelah. *Judah's wife died;* during her life Tamar's scheme might not have succeeded. For a

was comforted, and went up unto his sheep-shearers to
13 Timnath, he and his friend Hirah the Adullamite. And it
was told Tamar, saying, Behold, thy father-in-law goeth up to
14 Timnath to shear his sheep. And she put her widow's gar-
ments off from her, and covered her with a veil, and wrapped
herself, and sat in an open place which *is* by the way to
Timnath: for she saw that Shelah was grown, and she was not
15 given unto him to wife. When Judah saw her, he thought
16 her *to be* an harlot; because she had covered her face. And
he turned unto her by the way, and said, Go to, I pray
thee, let me come in unto thee; (for he knew not that she
was his daughter-in-law). And she said, What wilt thou give
17 me, that thou mayest come in unto me? And he said, I will
send *thee* a kid from the flock. And she said, Wilt thou give
18 *me* a pledge till thou send *it?* And he said, What pledge
shall I give thee? And she said, Thy signet, and thy
bracelets, and thy staff that *is* in thine hand. And he gave *it*
19 her, and came in unto her; and she conceived by him. And
she arose, and went away, and laid by her veil from her, and
20 put on the garments of her widowhood. And Judah sent the
kid by the hand of his friend the Adullamite, to receive *his*
21 pledge from the woman's hand; but he found her not. Then
he asked the men of that place, saying, Where *is* the harlot,
that *was* openly by the way-side? And they said, There was
22 no harlot in this *place*. And he returned to Judah, and said,
I cannot find her; and also the men of the place said, *that*
23 there was no harlot in this *place*. And Judah said, Let her
take *it* to her, lest we be shamed: behold, I sent this kid and
24 thou hast not found her. And it came to pass, about three
months after, that it was told Judah, saying, Tamar thy

somewhat similar scheme see Shakspeare's *All's Well that Ends Well*. The morals of the time are disclosed in the entire absence of any feeling of shame on Judah's part. He sends his friend with the kid (ver. 20) as if it had been an ordinary debt he was paying. He fears only that he should be thought to have cheated, and calls Hirah to witness that he has done what he could to find the woman and pay the debt (ver. 23). The woman on her part was careful to obtain such pledges as could not fail to identify the person who had given them: *thy signet, and thy bracelets, and thy staff*. Herodotus (i. 195), speaking of the Babylonians, says: "Every one carries a seal and a walking-stick, carved at the top into the form of an apple, a rose, a lily, an eagle, or something similar; for it is not their habit to use a stick without an ornament."

PHAREZ AND ZARAH.—24–30. Judah's indignation at Tamar was due to

daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth,
25 and let her be burnt. When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are am* I with child: and she said, Discern, I pray thee, whose *are*
26 these, the signet, and bracelets, and staff. And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And
27 he knew her again no more. And it came to pass, in the time
28 of her travail, that, behold, twins *were* in her womb. And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a
29 scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.
30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

CHAP. XXXIX. 1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which

the circumstance that she was the legal wife of Shelah, his son. It was not fornication but adultery she was guilty of. But when she convicted him of being a party to the sin, he at once saw that the character of the act was altered. It seemed to him she had only used a fair method of vindicating her rights (ver. 26). The birth of her twin-sons recalls the birth of Esau and Jacob. Zarah strove to be first born, but *Pharez* broke forth, and was called **Breach.** From Pharez David was descended. The meaning of Zarah is doubtful, but probably it is *sunrise.*

JOSEPH PROMOTED, TEMPTED, IMPRISONED (CHAP. XXXIX.).

Joseph, being purchased by an officer of Pharaoh's, proves himself a trustworthy, intelligent, and successful servant; but, on the false accusation of his master's wife, is thrown into prison.

JOSEPH PROSPERS IN EGYPT.—**1–6.** *And Joseph was brought down into Egypt:* in the time when the Hyksôs kings were ruling, as the best historians of Egypt, Brugsch and Maspero, agree. Another authority says: "As things now stand, I cannot see anything which will not harmonize with the old opinion that the life of Joseph in Egypt fell under the rule of the latest Pharaoh of the seventeenth Hyksôs dynasty. If this be true, it appears that the stern and careworn visage which looks out of the lion's mane of the sphinxes of San must be the face so familiar to Joseph." Some are of opinion that the designation of Potiphar as *an Egyptian* is additional evidence that the rulers at this time were not Egyptians. The word rendered *an officer*

2 had brought him down thither. And the Lord was with
Joseph, and he was a prosperous man; and he was in the
3 house of his master the Egyptian. And his master saw that
the Lord *was* with him, and that the Lord made all that he
4 did to prosper in his hand. And Joseph found grace in his
sight, and he served him: and he made him overseer over his
5 house, and all *that* he had he put into his hand. And it
came to pass, from the time *that* he had made him overseer
in his house, and over all that he had, that the Lord blessed
the Egyptian's house for Joseph's sake; and the blessing of
the Lord was upon all that he had in the house, and in the
6 field. And he left all that he had in Joseph's hand; and he
knew not ought he had, save the bread which he did eat.
7 And Joseph was *a* goodly *person*, and well favoured. And it
came to pass after these things, that his master's wife cast
8 her eyes upon Joseph; and she said, Lie with me. But he
refused, and said unto his master's wife, Behold, my master
wotteth not what *is* with me in the house, and he hath
9 committed all that he hath to my hand; *there is* none
greater in this house than I; neither hath he kept back any

means a eunuch, and it is very doubtful whether this term should not be understood literally. The fact of his being married proves nothing to the contrary, while the story has a greater verisimilitude if we retain the natural meaning of the word. *And the Lord was with Joseph . . . and he was in the house*, not employed in his master's official, but in his domestic, service. Joseph's administrative faculty, his power of getting men to work and keeping things running smoothly, at once appeared; his master found his house a pleasanter habitation than it had previously been, and so *he made him overseer*, and entrusted everything to Joseph, *and knew not ought he had save the bread which he did eat;* that is to say, he was absolutely relieved of all care of his possessions, took no note of them, was satisfied that all was cared for by Joseph.

POTIPHAR'S WIFE TEMPTS JOSEPH.—7–16. The incident here related has a very striking parallel in the story of the Two Brothers found in the Orbiney Papyrus, and given in Brugsch's *History*, i. 266. The contrivances of the woman are enlarged upon in the Persian poet Jami's *Salaman and Absal*, and also in Wells' *Joseph and his Brethren*, a poem worthy of study. The strength of the temptation probably consisted in the promise it gave to Joseph of higher advancement than a mere slave could look for, though no doubt the appeal to youthful passion and vanity was also strong. His fidelity to his master (ver. 8) and his fear of God (ver. 9) saved him. The rapid change in her feeling illustrates Milton's keen observation that "lust" dwells "hard by hate;" and Juvenal's words:

"Mulier sævissima tunc est
Quum stimulos odio pudor admovet."

thing from me but thee, because thou *art* his wife: how then
10 can I do this great wickedness, and sin against God? And
it came to pass, as she spake to Joseph day by day, that he
hearkened not unto her, to lie by her, *or* to be with her.
11 And it came to pass about this time, that *Joseph* went into
the house to do his business; and *there was* none of the men
12 of the house there within. And she caught him by his
garment, saying, Lie with me: and he left his garment in her
13 hand, and fled, and got him out. And it came to pass, when
she saw that he had left his garment in her hand, and was
14 fled forth, that she called unto the men of her house, and
spake unto them, saying, See, he hath brought in an Hebrew
unto us to mock us; he came in unto me to lie with me, and
15 I cried with a loud voice: and it came to pass, when he
heard that I lifted up my voice and cried, that he left his
16 garment with me, and fled, and got him out. And she laid
17 up his garment by her until his lord came home. And she
spake unto him according to these words, saying, The Hebrew
servant, which thou hast brought unto us, came in unto me to
18 mock me: and it came to pass, as I lifted up my voice and
19 cried, that he left his garment with me, and fled out. And it
came to pass, when his master heard the words of his wife,
which she spake unto him, saying, After this manner did thy
20 servant to me, that his wrath was kindled. And Joseph's
master took him, and put him into the prison, a place where
the king's prisoners *were* bound: and he was there in the
21 prison. But the Lord was with Joseph, and showed him
mercy, and gave him favour in the sight of the keeper of the
22 prison. And the keeper of the prison committed to Joseph's
hand all the prisoners that *were* in the prison; and what-
23 soever they did there, he was the doer *of it*. The keeper of

Richter in his *Levana* quotes a remark of Hippel's, "that a man overtaken in wrong-doing is ashamed and speechless, but that a woman becomes bold and passionately indignant." Cp. also the *Hippolytus* of Euripides, and Lane's *Arabian Nights*, ii. 141. Kretheis, wife of Akastus, becoming enamoured of Peleus, met the same reception and told the same story as Potiphar's wife; see Grote's *Greece*, i. 109.

JOSEPH IMPRISONED.—**17–23.** That Potiphar believed his wife's story is not said, and is not probable. But to save appearances, if not because he suspected Joseph, he *put him into the prison* [*Beth Hassohar*], which Brugsch supposes may mean the house of the citadel. The Egyptian word for *citadel* is Sker, the equivalent of *sohar* here used. In prison, as in Potiphar's house, *the Lord was with Joseph, and gave him favour.*

the prison looked not to any thing *that was* under his hand; because the Lord was with him, and *that* which he did, the Lord made *it* to prosper.

CHAP. XL. 1 And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their
2 lord the king of Egypt. And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the
3 chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where
4 Joseph *was* bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.
5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt,
6 which *were* bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold,
7 they *were* sad. And he asked Pharaoh's officers, that *were*

JOSEPH INTERPRETS THE DREAMS OF HIS FELLOW-PRISONERS (CHAP. XL.).

PHARAOH'S OFFICERS IMPRISONED WITH JOSEPH.—**1–4.** *The butler*, called in the next verse *chief of the butlers*, or cup-bearers, an office which, in Persia, was, as Herodotus (iii. 34) tells us, "no small honour" (cp. Neh. i. 11); *and the chief of the bakers*, or confectioners; an account of this class of servants will be found in Wilkinson's *Ancient Egypt*, i. 174–177. Tradition says Pharaoh was wroth with them because they had conspired to poison him. Apparently pending final examination, they are *put in ward in the house, i.e.* in Potiphar's house, which was connected with the state prison. "Places of confinement were under the immediate superintendence, and within the house, of the chief of the police, or 'captain of the guard,' who was probably the captain of the watch, like the *Zâbut* of the modern Egyptian police" (Wilkinson, ii. 214); cp. Jer. xxxvii. 15. These men being unaccustomed to help themselves, *the captain of the guard charged Joseph*, his own slave, *with them, and he served them.* Joseph's intercourse with these court officials prepared him to understand the character of the monarch with whom he was shortly to be brought in contact.

THEIR DREAMS, AND JOSEPH'S INTERPRETATION.—**5–19.** It is not surprising that three nights before Pharaoh's birthday their thoughts should have been busy about the festival in which they had hitherto been the leading functionaries; nor is it surprising that they should have looked forward with anxiety to a day on which it was customary to decide the fate of political and courtly offenders. Their anxiety did not escape Joseph: *he came in . . . and looked upon them;* he had a sympathetic nature which had taught him to read men's looks; he had also a manly cheerfulness that could bear more than his

with him in the ward of his lord's house, saying, Wherefore
8 look ye *so* sadly to-day? And they said unto him, We have
dreamed a dream, and *there is* no interpreter of it. And
Joseph said unto them, *Do* not interpretations *belong* to
9 God? tell me *them*, I pray you. And the chief butler told
his dream to Joseph, and said to him, In my dream, behold,
10 a vine *was* before me; and in the vine *were* three branches:
and it *was* as though it budded, *and* her blossoms shot forth;
11 and the clusters thereof brought forth ripe grapes: and
Pharaoh's cup *was* in my hand: and I took the grapes, and
pressed them into Pharaoh's cup, and I gave the cup into
12 Pharaoh's hand. And Joseph said unto him, This *is* the
13 interpretation of it: The three branches *are* three days: yet
within three days shall Pharaoh lift up thine head, and restore
thee unto thy place: and thou shalt deliver Pharaoh's cup
into his hand, after the former manner when thou wast his
14 butler. But think on me when it shall be well with thee,
and show kindness, I pray thee, unto me, and make mention
15 of me unto Pharaoh, and bring me out of this house: for
indeed I was stolen away out of the land of the Hebrews;
and here also have I done nothing that they should put me
into the dungeon.

own burden. He invites his charge to make him a sharer in their gloom. Had he sulked in prison, and grown sour and malicious, he might have remained there till death. The courtiers tell him frankly: *we have dreamed . . . and Joseph said, Do not interpretations*, etc. "With respect to divination, they [the Egyptians] hold it to be a gift possessed by no mortal, but only by certain of the gods" [Herod. ii. 83]. The butler appropriately dreams of *a vine*. Much has been made of the assertion of Herodotus (ii. 77), that "they use wine made of barley [beer], because they have no vines in the country." But in the chapter whence this quotation is taken, Herodotus is speaking of the Egyptians of the corn-growing districts; and although there were no vines in the part of Egypt subject to the overflow of the Nile, there were vines in other parts, as Herodotus himself implies (cp. ii. 37, with Wilkinson's note). Wine was evidently scarce, as the Greeks derided the Egyptians as beer-drinkers. The various Egyptian wines are fully described by Wilkinson (*Ancient Egypt*, i.). In his dream the butler sees himself in his office, and performing its function: *I took the grapes and pressed them.* This does certainly not imply that unfermented wine was in common use among the Egyptians. This may have been a form seen only in a dream and never in reality, or it may have been some royal custom of an exceptional kind not illustrated by extant monuments. There may, however, be something in the statement of Plutarch (*Is. et Osir.* vi.), that before Psammetichus the kings did not drink wine. Having assured the butler of reinstatement, he begs to be remembered, and affirms his innocence, vers. 14, 15. "There are no invectives against his brethren, or against Potiphar and his wife; he merely

16 When the chief baker saw that the interpretation was good,
he said unto Joseph, I also *was* in my dream, and, behold, *I*
17 *had* three white baskets on my head: and in the uppermost
basket *there was* of all manner of bake-meats for Pharaoh;
and the birds did eat them out of the basket upon my head.
18 And Joseph answered and said, This *is* the interpretation
19 thereof: The three baskets *are* three days: yet within three
days shall Pharaoh lift up thy head from off thee, and shall
hang thee on a tree; and the birds shall eat thy flesh from
off thee.
20 And it came to pass the third day, *which was* Pharaoh's
birthday, that he made a feast unto all his servants: and he
lifted up the head of the chief butler and of the chief baker
21 among his servants. And he restored the chief butler unto
his butlership again; and he gave the cup into Pharaoh's
22 hand: but he hanged the chief baker: as Joseph had
23 interpreted to them. Yet did not the chief butler remember
Joseph, but forgat him.

states that he was innocent. Calm assertion is *generally* a proof of innocence" (Robertson). *Land of the Hebrews.* This phrase is probably a later addition. The baker's dream (ver. 16) is also characteristic: *I also . . . three white baskets*, or, baskets of white bread. Pictures of men carrying on their heads baskets full of fancy bread are given in Wilkinson (see also Lane's *Arabian Nights*, iii. 571). But not Pharaoh, but *the birds did eat them;* the interpretation is: *Pharaoh . . . shall hang thee.* Hanging was a customary punishment, and ver. 22 makes it probable that hanging, and not decapitation, is meant. Parricides were burnt alive. Infanticide was not punished with death, but the dead body of the child was fastened to the neck of the parent, who had to carry it about publicly for three days. [Cp. the story of the eagle carrying up the cap of Lucumo.]

JOSEPH'S INTERPRETATION FULFILLED.—20–23. *Pharaoh's birthday.* The king's birthday was celebrated with great pomp. Doughty has collected the passages illustrative of the esteem in which the ancients in general held such days (*Analecta*, p. 70). Cp. the story of Xerxes in Herod. ix. 108, and that of Herod and Herodias. To signalize the day, Pharaoh *restored the chief butler . . . yet did not the chief butler remember Joseph, but forgat him.* The courtier restored to all the bustle of the palace was not likely to remember the slave he had chanced upon in prison. He was not ashamed to speak for Joseph, but the matter went clean out of his mind. A lively memory, whether cultivated by painstaking sense of duty or the result of gratitude and native thoughtfulness, is a material help to conduct. "Of all people," says Diodorus, "the Egyptians retain the highest sense of a favour conferred upon them, deeming it the greatest charm of life to make a suitable return for benefits they have received."

1. *Give instances of well-used prison life.*
2. *To retain sympathy and cheerfulness in adverse and unhopeful circum-*

CHAP. XLI. 1 And it came to pass at the end of two full years,
that Pharaoh dreamed: and, behold, he stood by the river.
2 And, behold, there came up out of the river seven well-
favoured kine and fat-fleshed; and they fed in a meadow.
3 And, behold, seven other kine came up after them out of the
river, ill-favoured and lean-fleshed; and stood by the *other*
4 kine upon the brink of the river. And the ill-favoured and
lean-fleshed kine did eat up the seven well-favoured and fat
5 kine. So Pharaoh awoke. And he slept and dreamed the
second time: and, behold, seven ears of corn came up upon
6 one stalk, rank and good. And, behold, seven thin ears and
7 blasted with the east wind sprung up after them. And the
seven thin ears devoured the seven rank and full ears. And
Pharaoh awoke, and, behold, *it was* a dream.

stances is half the battle of life. "A good conscience is able to bear very much, and is very cheerful in adversities."—Thomas à Kempis.

3. *Joseph's interest in the dreams of other men proves that through all disappointment he was believing in his own dreams. It is no sign of a strong spirit to call the hopes of early life "romance."*
4. *In what sense can Joseph between two malefactors be called a type of Christ?*
5. *Expand the analogy between Joseph as a dream-interpreter and Jesus reading for us the riddle of our own vague impressions and yearnings after immortality and God.*

JOSEPH INTERPRETS PHARAOH'S DREAMS (CHAP. XLI. 1–36).

PHARAOH'S DREAMS.—**1–8.** For *two full years* from the release of the chief butler nothing occurred to remind him of his promise to Joseph. But *at the end* of that time *Pharaoh dreamed*, also characteristically of the source of his country's prosperity, *the river; Yeor*, a word which is radically an Egyptian word, *aur*, and only applied (in the singular) to the Egyptian river, the Nile; except in Dan. xii. The sacred name of the Nile was Hapee, the name also of Apis, whose worship had a reference to the inundation (cp. Smith's *Dict.* and Duncker's *Hist. of Antiq.* p. 60). *Out of the river came up seven well-favoured kine.* The bull Apis was the most sacred animal among the Egyptians. The cow was the symbol of the cultivation and fertility of the land. *They fed in a meadow; Achu*, supposed to be an Egyptian word; it means the Nile grass, or sedge at the water's edge. In his second dream he saw *seven ears upon one stalk.* "The plant dreamt of was perhaps the *Triticum compositum*, or compound wheat, the species usually grown in Egypt at the present day. It bears on a stalk not several ears, but an ear branching into several spikes" (Sharpe's *Texts Explained*, p. 15). Wilkinson says the seven-eared variety is only grown in small quantities in the Delta. By the *east wind*, probably the south-east wind is meant; it is the scorching, withering wind called Chamseen or Khamaseen, which brings oppressive sultriness and stifling clouds of fine sand. To interpret these

8 And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but *there was* none that could interpret them unto
9 Pharaoh. Then spake the chief butler unto Pharaoh, saying,
10 I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's
11 house, *both* me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to
12 the interpretation of his dream. And *there was* there with us a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to
13 each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored into mine office, and him he hanged.
14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and
15 changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.
16 And Joseph answered Pharaoh, saying, *It is* not in me: God

dreams Pharaoh called *the magicians and wise men*, or sacred scribes and wise men; a comparison, however, of the passages in Exodus where these functionaries are mentioned shows that they dealt in magic properly so called. The craving to know the future and the unseen is universal, and has created its own food. Magic, necromancy, astrology, oracles, have both in ancient and modern times formed a large part of religion. The relation they hold to revelation is a subject scarcely enough investigated. *But none could interpret.* It is surprising that symbolism which seems so plain, should not have been at once read. The Talmud gives specimens of interpretations presented by the magicians. "The seven fat kine are seven queens whom thou shalt marry," etc.

JOSEPH INTERPRETS THE KING'S DREAMS, AND ADVISES HIM HOW TO ACT.—9–36. Pharaoh's anxiety reminded the chief butler of his own, and of Joseph who had relieved it. Accordingly, *Pharaoh sent and called Joseph, and they brought him hastily.* Yet he took time to shave. The Egyptians, says Herodotus, "only let the hair of their head and beard grow in mourning, being at all other times shaved." "So particular," says Wilkinson (*A. E.* ii. 326), "were they on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artists represented him with a beard." They wore false hair and false beards. Unexcited by the sudden change from prison to the court, and unelated by Pharaoh's praise (ver. 15), Joseph disclaims any skill of his own: it is *not in me: God shall give*

17 shall give Pharaoh an answer of peace. And Pharaoh said
unto Joseph, In my dream, behold, I stood upon the bank
18 of the river: and, behold, there came up out of the river
seven kine, fat-fleshed and well-favoured; and they fed in a
19 meadow: and, behold, seven other kine came up after them,
poor and very ill-favoured and lean-fleshed, such as I never
20 saw in all the land of Egypt for badness: and the lean and
21 the ill-favoured kine did eat up the first seven fat kine: and
when they had eaten them up, it could not be known that
they had eaten them; but they *were* still ill-favoured, as at
22 the beginning. So I awoke. And I saw in my dream, and,
23 behold, seven ears came up in one stalk, full and good: and,
behold, seven ears, withered, thin, *and* blasted with the east
24 wind, sprung up after them: and the thin ears devoured the
seven good ears. And I told *this* unto the magicians; but
there was none that could declare *it* to me.
25 And Joseph said unto Pharaoh, The dream of Pharaoh *is*
26 one: God hath showed Pharaoh what he *is* about to do. The
seven good kine *are* seven years; and the seven good ears
27 *are* seven years: the dream *is* one. And the seven thin and
ill-favoured kine that came up after them *are* seven years;
and the seven empty ears, blasted with the east wind, shall be
28 seven years of famine. This *is* the thing which I have spoken
unto Pharaoh: What God *is* about to do he showeth unto
29 Pharaoh. Behold, there come seven years of great plenty
30 throughout all the land of Egypt: and there shall arise after
them seven years of famine; and all the plenty shall be for-
gotten in the land of Egypt; and the famine shall consume
31 the land; and the plenty shall not be known in the land by
reason of that famine following; for it *shall be* very grievous.
32 And for that the dream was doubled unto Pharaoh twice; *it*
is because the thing *is* established by God, and God will

Pharaoh an answer of peace. This is the modesty that springs from true dependence on God (cp. Dan. ii. 30). The interpretation was simple; but it involved important consequences. The mere guess of a clever dream-interpreter was insufficient to found a fourteen years' policy on. For this there was needed the assured solution of a divinely-inspired interpreter. Observe the difference between speculation and revelation: the one being authoritative and *conscious of its authority*, the other not. Joseph resists the temptation to make his fortune by posing as an adept in the science the magicians professed, and in which they seemed bunglers and apprentices when compared with him. Joseph, not content with interpreting the dream,

33 shortly bring it to pass. Now therefore let Pharaoh look out
a man discreet and wise, and set him over the land of Egypt.
34 Let Pharaoh do *this*, and let him appoint officers over the
land, and take up the fifth part of the land of Egypt in the
35 seven plenteous years. And let them gather all the food of
those good years that come, and lay up corn under the hand
36 of Pharaoh, and let them keep food in the cities. And that
food shall be for store to the land against the seven years of
famine, which shall be in the land of Egypt; that the land
perish not through the famine.
37 And the thing was good in the eyes of Pharaoh, and in the
38 eyes of all his servants. And Pharaoh said unto his servants,
Can we find *such a one* as this *is*, a man in whom the Spirit of
39 God *is?* And Pharaoh said unto Joseph, Forasmuch as God
hath showed thee all this, *there is* none so discreet and wise
40 as thou *art:* thou shalt be over my house, and according
unto thy word shall all my people be ruled: only in the
41 throne will I be greater than thou. And Pharaoh said unto
Joseph, See, I have set thee over all the land of Egypt.
42 And Pharaoh took off his ring from his hand, and put it upon

proceeds (ver. 33) to advise Pharaoh how to act: *Now therefore let Pharaoh look out a man discreet*, etc. It is impossible to suppose that it entered Joseph's head that he might be the man appointed—a Hebrew, a slave, a prisoner, cleaned but for the nonce, an untried youth amid all these tried ministers of state. Joseph had a complete policy devised. *Let Pharaoh . . . and take up the fifth part.* This apparently was not bought, but was exacted from the people as an extraordinary tax. *And let them gather . . . and lay up corn.* The granaries of Egypt are represented on the monuments, as well as the mode of filling them, and of recording the amount of grain collected. Egypt itself was the granary of the ancient world.

1. *Describe the course of Joseph's thoughts and growth of his character during the two years' oblivion.*
2. *Magic—Derivation of the word. Give some instances of its exercise. What is Magism?*
3. *Compare Joseph before Pharaoh with Daniel before Nebuchadnezzar.*
4. *Give some account of the Nile, deficiency in annual rise, which causes famine, etc.*

Joseph's Advancement and Marriage.—37–52. Pharaoh, struck with the promptitude and wisdom of Joseph, appoints him regent (vers. 39, 40). In token of his delegated authority he gives him *his ring*. The signet-ring was the symbol of authority. Alexander, when dying, took off his ring and gave it to Perdiccas. Masinissa, failing through age, gave his ring to his son Micipsa. The robe and the gold necklace were also symbols of rank. In 1 Macc. vi. 14 we read that Antiochus, when near his end, "called for Philip, one of his friends, whom he made ruler over all his realm, and gave

Joseph's hand, and arrayed him in vestures of fine linen, and
43 put a gold chain about his neck: and he made him to ride
in the second chariot which he had; and they cried before
him, Bow the knee: and he made him *ruler* over all the land
44 of Egypt. And Pharaoh said unto Joseph, I *am* Pharaoh,
and without thee shall no man lift up his hand or foot in all
45 the land of Egypt. And Pharaoh called Joseph's name
Zaphnath-paaneah; and he gave him to wife Asenath the
daughter of Poti-pherah priest of On. And Joseph went out
over *all* the land of Egypt.
46 And Joseph *was* thirty years old when he stood before
Pharaoh king of Egypt. And Joseph went out from the
presence of Pharaoh, and went throughout all the land of
47 Egypt. And in the seven plenteous years the earth brought

him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom." Tertullian says: "There is a dress proper to every one as well for daily use as for office and dignity. And so that purple and gold adorning the neck were among the Egyptians and Babylonians marks of dignity, just as bordered, or striped, or palm-embroidered togas, and the golden wreaths of provincial priests are now" (*De Idol.* c. 18; cp. Doughty's *Analecta*). Pharaoh further *arrayed him in vestures of fine linen.* "The garments of Byssus belong necessarily to the naturalizing of Joseph" (Hengstenberg's *Egypt and Books of Moses*, p. 31). The people at once accept him, and cry, *Bow the knee; Abrech* is the word; it has been understood to be an Egyptian word, meaning "Bow the head!" or "Rejoice thou!" "Hail!" But Chabas says it is the same word as is still used when a camel is bid to kneel. As a further mark of his adoption as an Egyptian, *Pharaoh called Joseph's name Zaphnath-paaneah.* This Egyptian name has been variously interpreted "revealer of secrets," "saviour of the world," "food of the living," and "governor of the district of the city of life," a name given to a city near Zoan. [On the Egyptian words occurring in this chapter, much information is given in the Excursus on the subject in the *Speaker's Commentary.* Miss Edwards compares the Egyptian names to those given in England under the Commonwealth, *e.g. Renpitnofre,* good year; *Noub-en-tekh,* worth her weight in gold.] In prosecution of the same purpose of knitting him to Egypt and doing him honour, Pharaoh also *gave him to wife Asenath, Asenath* probably meaning consecrated to Neith, the Hebrew Minerva. This marriage gave Joseph connection with the highest family in the land, the priests of On taking precedence of all other Egyptian priests. It has, however, been supposed that the inherent fondness of the Ephraimites for idolatry is attributable to this origin. She was *the daughter of Potiphera, i.e.* consecrated to Ra, the sun-god, whose worship had its centre at On, which was accordingly named in Greek Heliopolis, and in Hebrew Bethshemesh, the city or house of the sun. On was not far from Ha-onar, where Pharaoh, Ra-apepi II., was at this time living. There is still extant an obelisk of granite which formed part of the Temple of the Sun, with a dedication sculptured in Joseph's time—the only

48 forth by handfuls. And he gathered up all the food of the
seven years, which were in the land of Egypt, and laid up the
food in the cities: the food of the field, which *was* round
49 about every city, laid he up in the same. And Joseph gathered
corn as the sand of the sea, very much, until he left number-
50 ing; for *it was* without number. And unto Joseph were born
two sons before the years of famine came, which Asenath the
51 daughter of Poti-pherah priest of On bare unto him. And
Joseph called the name of the first-born Manasseh: For God,
said he, hath made me forget all my toil, and all my father's
52 house. And the name of the second called he Ephraim: For
God hath caused me to be fruitful in the land of my affliction.
53 And the seven years of plenteousness that was in the land
54 of Egypt were ended. And the seven years of dearth began
to come, according as Joseph had said: and the dearth was in
55 all lands; but in all the land of Egypt there was bread. And
when all the land of Egypt was famished, the people cried to
Pharaoh for bread: and Pharaoh said unto all the Egyptians,
56 Go unto Joseph; what he saith to you, do. And the famine
was over all the face of the earth. And Joseph opened all
the storehouses, and sold unto the Egyptians; and the famine
57 waxed sore in the land of Egypt. And all countries came
into Egypt to Joseph for to buy *corn;* because that the famine
was *so* sore in all lands.

relic of the once great city. The success of Pharaoh's purpose to naturalize Joseph as an Egyptian is seen in the name he gives to his first son—*Manasseh, i.e.* making to forget. Joseph's feeling of permanent settlement in Egypt culminates in the birth of his son. The beginning of a family of his own mitigated the ever-recurring pain of alienation from his father's house. Why did he never report his prosperity to Jacob, or give him any hint he was alive? His second son he names *Ephraim, i.e.* double fruitfulness; with a reference to his being the second son. These names would not be understood by the Egyptians. Possibly they received Egyptian names as well. [Observe that two tribes of Israel were thus of Egyptian extraction.]

JOSEPH'S ADMINISTRATION.—53–57. On this subject see more fully chap. xlvii. 13–26. As Joseph had foretold, the *seven years of plenteousness* came, and were succeeded by *seven years of dearth.*

Brugsch mentions the tomb of Buba, an Egyptian, which bears the inscription: "When a famine broke out *for many years*, I gave corn to the city during each famine." He believes this inscription to date from Joseph's time and to refer to this dearth. The only instance on record of a seven years' famine in Egypt since that time is cited in Smith's *Dict. s.v.* Famine. It lasted from A.D. 1064–1071. The terrible suffering occasioned in populous countries by even one year's famine is sadly illustrated by what recently

CHAP. XLII. 1 Now when Jacob saw that there was corn in
Egypt, Jacob said unto his sons, Why do ye look one upon
2 another? And he said, Behold, I have heard that there is
corn in Egypt: get you down thither, and buy for us from
3 thence; that we may live, and not die. And Joseph's ten
4 brethren went down to buy corn in Egypt. But Benjamin,
Joseph's brother, Jacob sent not with his brethren: for he
said, Lest peradventure mischief befall him.
5 And the sons of Israel came to buy *corn* among those that
6 came: for the famine was in the land of Canaan. And
Joseph *was* the governor over the land, *and* he *it was* that
sold to all the people of the land: and Joseph's brethren
came, and bowed down themselves before him *with* their
7 faces to the earth. And Joseph saw his brethren, and he
knew them, but made himself strange unto them, and spake
roughly unto them; and he said unto them, Whence come
ye? And they said, From the land of Canaan to buy food.

occurred in China, where the people, after cutting the thatch of their cottages and the bark of trees, strove to stay the pangs of hunger by chewing red slate-stones, and in the madness of suffering sold their wives and children or killed themselves lest they should give way to cannibalism.

1. *Cite the passages of the O. T. in which the Spirit of God is mentioned: specify the resemblances and differences between the gifts imparted by Him in O. T. and in N. T.*
2. *Mention some other allusions to signet-rings in O. T.*
3. *Compare Joseph's faith during the years of plenty with Noah's before the Flood.*
4. *Give derivation of* dearth, *and specimen of famine-prices from Book of Revelation.*
5. *Trace the providences in Joseph's career up to this point.*

FIRST JOURNEY OF JOSEPH'S BROTHERS TO EGYPT (CHAP. XLII.).

JACOB SENDS HIS SONS TO EGYPT.—**1–4.** *When Jacob saw*, etc. Though now an old man, he retains the vigour and promptitude and resource which marked him throughout life. To such a man nothing seems more contemptible than a shiftless "looking one upon another" in mere helplessness. *But Benjamin . . . Jacob sent not with his brethren.* The only remaining son of the beloved Rachel received the love and care once spent on Joseph; and Jacob could not part with him.

THEIR RECEPTION BY JOSEPH. — **5–20.** By coming into Egypt they necessarily came into contact with Joseph, for *he it was that sold*, superintended the sales. The arrival of foreigners with a proposal to buy would necessarily be reported to him. The Talmud says that every one entering the land had to write his name in a book which was sent to Joseph. When they *bowed down*, not only this outward homage, but their dependence on him for provision

8 And Joseph knew his brethren, but they knew not him.
9 And Joseph remembered the dreams which he dreamed of
them, and said unto them, Ye *are* spies; to see the naked-
10 ness of the land ye are come. And they said unto him, Nay,
11 my lord, but to buy food are thy servants come. We *are* all
one man's sons: we *are* true *men*, thy servants are no spies.
12 And he said unto them, Nay, but to see the nakedness of the
13 land ye are come. And they said, Thy servants *are* twelve
brethren, the sons of one man in the land of Canaan; and,
behold, the youngest *is* this day with our father, and one *is*
14 not. And Joseph said unto them, That *is it* that I spake
15 unto you, saying, Ye *are* spies: hereby ye shall be proved:
By the life of Pharaoh ye shall not go forth hence, except
16 your youngest brother come hither. Send one of you, and
let him fetch your brother, and ye shall be kept in prison,
that your words may be proved, whether *there be any* truth in
17 you: or else, by the life of Pharaoh, surely ye *are* spies. And
18 he put them all together into ward three days. And Joseph

recalled the dreams of his youth (ver. 8). He recognised them, but *spake roughly*. This intimates that he had already made up his mind to act a part. His natural feeling prompted him to disclose himself. But he wished in the first place to see what they now thought of their old crime, and whether they were the same wild, unscrupulous, false men. He therefore proceeds to put them to the proof. He could do this, because *they knew not him*. Twenty years, foreign dress and speech, perhaps the large wig or other badge of office, effectually disguised him. *And Joseph* (ver. 9) *remembered the dreams*, etc., when he saw them bowing before him, as in his dreams. This was enough to bid him remember God's hand in the whole matter and act generously. He plays the part of an Egyptian governor well in saying: *Ye are spies*. The Egyptians were notoriously jealous of foreign intrusion [cf. Chinese]. Rule (*Monum. Records*, p. 64) says: "About the same time Apepi (the same Pharaoh) sent a messenger to the Pharaoh of the South, who received him with the like rebuff: 'Who sent thee into the land of the South? How art thou come to spy?'" *To see the nakedness*, the present bare condition of the land; not its defencelessness. Their defence is good: *We are all one man's sons*. Had they been spies, they would have been selected men from various tribes or families. Neither would any man have risked so many sons on a dangerous enterprise. But Joseph insists, *That is it:* that which I have said is the truth of the matter. But he will prove them (ver. 15). *By the life of Pharaoh*, a well-known Egyptian oath, which may either be part of the Egyptian disguise of Joseph, or by his residence in Egypt it may have become his familiar asseveration (cp. 1 Sam. i. 26 and xvii. 55; also Herodotus, iv. 68, for an interesting inference from the use of such oaths). *Send one of you and let him fetch your brother*. Why did he insist on this, although he knew the pain it would inflict on Jacob? Probably because he saw this was a good pretext for keeping a hold of his brothers till he resolved what to do with them; also, because he longed to see Benjamin, his own mother's son; and finally,

said unto them the third day, This do, and live; *for* I fear
19 God: if ye *be* true *men*, let one of your brethren be bound
in the house of your prison: go ye, carry corn for the famine
20 of your houses: but bring your youngest brother unto me;
so shall your words be verified, and ye shall not die. And
21 they did so. And they said one to another, We *are* verily
guilty concerning our brother, in that we saw the anguish of
his soul, when he besought us, and we would not hear;
22 therefore is this distress come upon us. And Reuben
answered them, saying, Spake I not unto you, saying, Do
not sin against the child; and ye would not hear? therefore,
23 behold, also his blood is required. And they knew not that
Joseph understood *them;* for he spake unto them by an
24 interpreter. And he turned himself about from them, and
wept; and returned to them again, and communed with
them, and took from them Simeon, and bound him before
their eyes.
25 Then Joseph commanded to fill their sacks with corn, and
to restore every man's money into his sack, and to give them
26 provision for the way: and thus did he unto them. And
they laded their asses with the corn, and departed thence.
27 And as one of them opened his sack, to give his ass pro-

because he might expect to learn from Benjamin what the family at home thought of his disappearance. But besides, he may have at once suspected from the absence of Benjamin that Jacob was still a partial father; and knowing that his father's partiality for himself had lain at the root of all his own troubles, he may have resolved to compel his father to relinquish his hold of Benjamin, and thus achieve the highest trust in God and His providence. For a fuller account of this interview, see Judah's narrative of it in chap. xliii. 3–7.

Remorse and Return of the Brethren.—21–38. *They said . . . we are verily guilty.* This reference of their present trouble to their long-past guilt is thoroughly natural. It was strictly true, although *they* did not see how, that their old sin was now finding them out. And conscience is quick to trace in the exactness of the retributions of life the fruit of our own past wrong-doing. Reuben cannot help reminding them how he had expostulated. *Spake I not unto you* (ver. 22). Now for the first time Joseph learns the kind part Reuben had played, and on this account, probably, does not bind him but the next oldest. *Then Joseph commanded to fill . . . and to restore every man's money* (ver. 25). This was done out of mere kindness. Gold was known before silver in Egypt; silver being called "white gold." And before coined money was used, rings of gold and silver were used in trade, and were *weighed*, as was also the case with the Hebrew currency, the word "shekel" meaning what is weighed (cf. chap. xxiii. 16). *And as one of them opened his sack.* They had two sacks each, one for corn, another for feeding their asses, nose-bags or

vender in the inn, he espied his money; for, behold, it *was*
28 in his sack's mouth. And he said unto his brethren, My
money is restored; and, lo, *it is* even in my sack: and their
heart failed *them*, and they were afraid, saying one to another,
29 What *is* this *that* God hath done unto us? And they came
unto Jacob their father unto the land of Canaan, and told
30 him all that befell unto them; saying, The man, *who* is the
lord of the land, spake roughly to us, and took us for spies of
31 the country. And we said unto him, We *are* true *men;* we
32 are no spies: we *be* twelve brethren, sons of our father; one
is not, and the youngest *is* this day with our father in the
33 land of Canaan. And the man, the lord of the country, said
unto us, Hereby shall I know that ye *are* true *men;* leave
one of your brethren *here* with me, and take *food for* the
34 famine of your households, and be gone; and bring your
youngest brother unto me: then shall I know that ye *are* no
spies, but *that* ye *are* true *men; so* will I deliver you your
brother, and ye shall traffic in the land.

35 And it came to pass as they emptied their sacks, that,
behold, every man's bundle of money *was* in his sack: and
when *both* they and their father saw the bundles of money,
36 they were afraid. And Jacob their father said unto them,
Me have ye bereaved *of my children:* Joseph *is* not, and
Simeon *is* not, and ye will take Benjamin *away:* all these
37 things are against me. And Reuben spake unto his father,
saying, Slay my two sons, if I bring him not to thee: deliver
38 him into my hand, and I will bring him to thee again. And
he said, My son shall not go down with you; for his brother
is dead, and he is left alone: if mischief befall him by the
way in the which ye go, then shall ye bring down my grey
hairs with sorrow to the grave.

something equivalent. They had no need to open the corn sacks, for they had provision for themselves, but the money was found in the provender or feeding poke. Two words are used in the Hebrew, but the distinction between them is precarious. When they saw the money, *they said, What is this that God hath done unto us?* With their sense of guilt, a sense of God's presence entered their heart. In everything surprising, they are now ready to see the finger of God. On reaching home they all found their money (ver. 35), and *they were afraid;* because they feared a plot, that they might be convicted as thieves if cleared of the accusation of being spies. Jacob (ver. 36) unreasonably accuses his sons. He himself by sending Benjamin could release Simeon, but the loss of Simeon does not touch him so nearly as the risking of Benjamin.

1. *Why did Joseph not at once disclose himself?*

CHAP. XLIII. 1, 2 And the famine *was* sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go
3 again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye
4 shall not see my face, except your brother *be* with you. If thou wilt send our brother with us, we will go down and
5 buy thee food: but if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face,
6 except your brother *be* with you. And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet
7 a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would
8 say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our
9 little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before
10 thee, then let me bear the blame for ever: for except we had
11 lingered, surely now we had returned this second time. And

2. *Why did he not do so, when he saw that they acknowledged that their cruelty towards him was their greatest sin, and were sorry for it? What else is needed for complete repentance?*
3. *In what circumstances are disguise and acting a part justifiable?*
4. *Trace the points in the brethren's condition which suggested to them their own conduct to Joseph, and which conscience seized upon as bringing an exact retribution.*
5. *Present the two sides of Joseph's conduct, enumerating on the one side the particulars in which he played a part, treating them roughly, and on the other the signs of his tender love.*

JACOB SENDS HIS SONS A SECOND TIME TO EGYPT.—1–14. Jacob had made up his mind to send no more to Egypt, but God's providence quietly and without haste brings God's purpose to pass. He is at last compelled to say: *Go again, buy us a little food.* But *Judah spake*, etc. Judah had influence in the family, and was always ready to speak (cf. chap. xxxvii. 26). But Jacob was unwilling to listen to reason, and *said* (ver. 6): *Wherefore dealt ye so ill with me*, etc. This petulant accusation was wrung from Jacob by the bitter prospect he had of being left without one of his twelve sons by him, and by the possibility of losing them all. There are few men who would not have similarly given way in such circumstances. *And they said* (ver. 7). Although in the preceding narrative these questions of Joseph do not appear, Judah may now be giving in full what was before condensed. We need not suppose he was inventing in order to excuse himself and the rest. Jacob at length yields

their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little
12 honey, spices and myrrh, nuts and almonds. And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; per-
13 adventure it *was* an oversight: take also your brother, and
14 arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I
15 am bereaved. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.
16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make
17 ready; for *these* men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into
18 Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall
19 upon us, and take us for bondmen, and our asses. And they

and resolves to do what he can to propitiate the Egyptian—*carry down a present*, little thinking how the fragrance of these fruits would recall to Joseph the days of his boyhood and the meadows of Canaan. Only the corn crop can have failed. *Balm, spices, myrrh* (see on chap. xxxvii. 25); *honey*, debash, "a decoction of the juice of the grape, which is still called *dibs*, and which forms an article of commerce in the East." Van Lennep says it takes the place of sugar, and Russell says it is still imported into Egypt from Hebron, 300 camel-loads going down annually. *Double, i.e.* fresh, additional money. He sends them away with a prayer (ver. 14), *God Almighty give you.* While the name El Shaddai shows that this prayer was not a mere thoughtless utterance, it cannot be said to be a very hopeful prayer. Nor can the words of resignation which follow be well construed as indicating marked faith and piety. The Talmud expands the prayer and adds a letter which Jacob is supposed to have sent, bespeaking the favour of the great Egyptian Unknown for his sons.

THEIR SECOND RECEPTION.—15–34. *And when Joseph saw Benjamin . . . dine with me at noon.* In hot countries, the best half of the day's work is then over. The dinner hour tends to become later when men become luxurious and dine so as to make work impossible after. But far from being encouraged by this hospitality, *the men were afraid* (ver. 18). On the fear manifested by the brethren, Robertson remarks: "It is the worst penalty of a deceitful and crooked disposition that it always dreads being overreached." But it seems partly to be attributable to Oriental feeling. Roberts (*Oriental Illustrations*,

came near to the steward of Joseph's house, and they com-
20 muned with him at the door of the house, and said, O sir,
21 we came indeed down at the first time to buy food: and it
came to pass, when we came to the inn, that we opened our
sacks, and, behold, *every* man's money *was* in the mouth of
his sack, our money in full weight: and we have brought it
22 again in our hand. And other money have we brought down
in our hands to buy food: we cannot tell who put our money
23 in our sacks. And he said, Peace *be* to you, fear not: your
God, and the God of your father, hath given you treasure in
your sacks: I had your money. And he brought Simeon
24 out unto them. And the man brought the men into Joseph's
house, and gave *them* water, and they washed their feet; and
25 he gave their asses provender. And they made ready the
present against Joseph came at noon: for they heard that
they should eat bread there.
26 And when Joseph came home, they brought him the present
which *was* in their hand into the house, and bowed them-
27 selves to him to the earth. And he asked them of *their*
welfare, and said, *Is* your father well, the old man of whom
28 ye spake? *is* he yet alive? And they answered, Thy servant
our father *is* in good health, he *is* yet alive. And they bowed
29 down their heads, and made obeisance. And he lifted up
his eyes, and saw his brother Benjamin, his mother's son,
and said, *Is* this your younger brother, of whom ye spake
unto me? And he said, God be gracious unto thee, my son.
30 And Joseph made haste; for his bowels did yearn upon his
brother: and he sought *where* to weep; and he entered into
31 *his* chamber, and wept there. And he washed his face, and
32 went out, and refrained himself, and said, Set on bread. And
they set on for him by himself, and for them by themselves,

p. 49) says: "A more natural picture of the conduct of men from the country, when taken into the house of a superior, cannot be drawn. When they are told to go inside, they at once suspect that they are about to be punished or confined." They protest to the steward that they are innocent (vers. 20–22). The steward consoles them, and *he brought Simeon out*. The truest way to reassure them, as Simeon would tell them how well he had fared in his detention. But when face to face with his own brother Benjamin, Joseph's feelings overcame him: *his bowels did yearn upon his brother*. We now say "heart," referring the emotion to another physical organ (cp. influence of anxiety on liver, of nervousness on kidneys, of sudden shock on the heart; and the reactions). *And they set on for him by himself* (ver. 32). Herodotus (ii. 41) says that "no native of Egypt, whether man or woman, will give a Greek a kiss, or use the knife of a Greek, or his spit, or his caldron," etc. Joseph

and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews;
33 for that *is* an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled
34 one at another. And he took and *sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAP. XLIV. 1 And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can
2 carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to
3 the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses.
4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore
5 have ye rewarded evil for good? *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have
6 done evil in so doing. And he overtook them, and he spake
7 unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy
8 servants should do according to this thing. Behold, the money which we found in our sacks' mouths we brought

sat apart, owing to his rank. Cp. Shylock in *Merchant of Venice*, i. 3: "I will buy with you, sell with you, talk with you, walk with you, and so following, but I will not eat with you, drink with you, nor pray with you." *And they sat before him* (ver. 33). The Egyptians sat at meals, as did the Greeks in the Homeric times. "With the increase of luxury [in Greece] men came to lie, resting on their elbows, whereas children and respectable ladies, if they dined with men at all, were always required to sit, and at separate tables from the men" (Mahaffy's *Old Greek Life*, p. 73). They were directed to their places by Joseph himself, for *they marvelled* at being arranged according to their ages. The custom of giving large portions as a mark of distinction is largely illustrated in Scripture. [Illustrative passages from classical authors may be seen in Doughty's *Analecta*.] Did he markedly favour Benjamin in order to see if the rest were jealous as they had been of his coat?

DISMISSAL AND ARREST OF THE BRETHREN.—**1–13.** Joseph plots to retain Benjamin; and to effect this he secretes his divining cup in his brother's sack. That Joseph himself practised divination by cup is not a necessary inference: this may have been merely a part of the disguise he had assumed. The divination referred to was practised by filling the vessel with water and

again unto thee out of the land of Canaan: how then should
9 we steal out of thy lord's house silver or gold? With whom-
soever of thy servants it be found, both let him die, and we
10 also will be my lord's bondmen. And he said, Now also *let*
it *be* according unto your words: he with whom it is found
11 shall be my servant; and ye shall be blameless. Then they
speedily took down every man his sack to the ground, and
12 opened every man his sack. And he searched, *and* began at
the eldest, and left at the youngest: and the cup was found
13 in Benjamin's sack. Then they rent their clothes, and laded
14 every man his ass, and returned to the city. And Judah and
his brethren came to Joseph's house; for he *was* yet there:
15 and they fell before him on the ground. And Joseph said
unto them, What deed *is* this that ye have done? wot ye not
16 that such a man as I can certainly divine? And Judah said,
What shall we say unto my lord? what shall we speak? or
how shall we clear ourselves? God hath found out the
iniquity of thy servants: behold, we *are* my lord's servants,
17 both we, and *he* also with whom the cup is found. And he
said, God forbid that I should do so: *but* the man in whose
hand the cup is found, he shall be my servant; and as for
18 you, get you up in peace unto your father. Then Judah
came near unto him, and said, Oh my lord, let thy servant,
I pray thee, speak a word in my lord's ears, and let not thine
anger burn against thy servant: for thou *art* even as Pharaoh.
19 My lord asked his servants, saying, Have ye a father, or a
20 brother? And we said unto my lord, We have a father, an
old man, and a child of his old age, a little one; and his
brother is dead, and he alone is left of his mother, and his
21 father loveth him. And thou saidst unto thy servants, Bring

observing how the light shone upon it, and the figures which seemed to be formed; or by throwing into it pieces of gold or silver, or carved gems, and observing them. Sometimes, it seems, an audible voice was expected to give the oracle. Kitto (*D. B. Illust.*) quotes an answer given by an Arab chief to the traveller Norden: "I know what sort of people you are. I have consulted my cup, and have found in it that you are from a people of whom one of our prophets has said—'There will come Franks under every pretence to spy out the land!'" Joseph's plot succeeds better than he expected. He regains all his brethren, for when Benjamin is arrested, *they laded every man his ass, and returned to the city* (ver. 13). This determination to stand by the apparently guilty Benjamin showed they were not the same men as they had been when they sold Joseph. The test is perfect.

JUDAH'S DEFENCE OF THE BRETHREN.—14-34. In this beautiful speech

him down unto me, that I may set mine eyes upon him.
22 And we said unto my lord, The lad cannot leave his father:
23 for *if* he should leave his father, *his father* would die. And
thou saidst unto thy servants, Except your youngest brother
24 come down with you, ye shall see my face no more. And it
came to pass, when we came up unto thy servant my father,
25 we told him the words of my lord. And our father said, Go
26 again, *and* buy us a little food. And we said, We cannot go
down: if our youngest brother be with us, then will we go
down: for we may not see the man's face, except our youngest
27 brother *be* with us. And thy servant my father said unto us,
28 Ye know that my wife bare me two *sons:* and the one went
out from me, and I said, Surely he is torn in pieces; and I
29 saw him not since: and if ye take this also from me, and
mischief befall him, ye shall bring down my grey hairs with
30 sorrow to the grave. Now therefore, when I come to thy
servant my father, and the lad *be* not with us; seeing that
31 his life is bound up in the lad's life; it shall come to pass,
when he seeth that the lad *is* not *with us*, that he will die:
and thy servants shall bring down the grey hairs of thy
32 servant our father with sorrow to the grave. For thy servant
became surety for the lad unto my father, saying, If I bring
him not unto thee, then I shall bear the blame to my father
33 for ever. Now therefore, I pray thee, let thy servant abide
instead of the lad a bondman to my lord; and let the lad go
34 up with his brethren. For how shall I go up to my father,
and the lad *be* not with me? lest peradventure I see the evil
that shall come on my father.

of Judah's there seems nothing requiring explanation. No one can fail to be moved by its singular pathos.

1. *Caste. Give the original meaning of the word. Show how a species of caste exists in hereditary professions, trades, etc. Cp. non-intermarriage of certain tribes, and of some fishing populations. Its religious significance in India.*
2. *Divination. Natural craving to know the future and the unseen. Illustrate the various modes of divining, by birds, by rods, by examining the entrails of sacrificed animals, etc. Give instances of the traces borne by our own language of these practices:* auspices, inaugurate, *etc.*
3. *What age was Benjamin at this time, and what family had he?*
4. *Show the full significance of the refusal of the brethren to abandon Benjamin, both as satisfying Joseph and as proving the depth of their repentance; and further, as proving the preparedness of Israel for the education to be received in Egypt.*

CHAP. XLV. 1 Then Joseph could not refrain himself before all
them that stood by him; and he cried, Cause every man to
go out from me. And there stood no man with him while
2 Joseph made himself known unto his brethren. And he wept
aloud: and the Egyptians and the house of Pharaoh heard.
3 And Joseph said unto his brethren, I *am* Joseph: doth my
father yet live? And his brethren could not answer him; for
4 they were troubled at his presence. And Joseph said unto
his brethren, Come near to me, I pray you. And they came
near. And he said, I *am* Joseph your brother, whom ye sold
5 into Egypt. Now therefore be not grieved nor angry with
yourselves that ye sold me hither; for God did send me
6 before you to preserve life. For these two years *hath* the
famine *been* in the land: and yet *there are* five years, in the
7 which *there shall* neither *be* earing nor harvest. And God
sent me before you to preserve you a posterity in the earth,
8 and to save your lives by a great deliverance. So now, *it was*

5. "*Jacob was at last compelled to yield to the force of circumstances; though his heart seemed to break, he tore Benjamin from his fond embrace, and confided him to the care of Judah. He finally conquered himself; he achieved the crowning victory over the weakness of his nature. Jacob was at length entirely Israel; his internal training thus reached the last stage . . . the fourth and happiest period of his life, undisturbed enjoyment and peace, then awaited him.*" *Criticise this passage.*

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN, AND SENDS FOR HIS FATHER (CHAP. XLV.).

JOSEPH REVEALS HIMSELF.—1–15.—*Then Joseph . . . Cause every man to go out.* "There are some persons who rather love to have witnesses of their various feelings, and feel no sense of shame when they have given utterance to anything emotional before others. By these means feelings become vulgarized, weak, and frittered away" (Robertson). *And he wept aloud*, tears of deep emotion and excitement in which joy was in excess of every other feeling. Sorrow is by no means the only fountain of tears. At once Joseph assures his brethren of his forgiveness (ver. 5): *be not grieved nor angry with yourselves.* The teacher will point out why there was no danger in relieving these men of the burden of their guilt. What makes it safe to assure the penitent that God can bring good out of his wrong-doing? The still more explicit statement of ver. 8 should also be justified. *Earing* (ver. 6) is ploughing [cf. Latin *arare*]; the *earth* being that which is ploughed. [The teacher will explain the origin of the words "field," "heaven," "harvest;" and give the other passages in Scripture where "earing" occurs.] *God sent me before you to preserve you* (ver. 7). Observe the providence: had Joseph not been sold, thousands of Egyptians would

not you *that* sent me hither, but God: and he hath made me
a father to Pharaoh, and lord of all his house, and a ruler
9 throughout all the land of Egypt. Haste ye, and go up
to my father, and say unto him, Thus saith thy son Joseph,
God hath made me lord of all Egypt: come down unto me,
10 tarry not: and thou shalt dwell in the land of Goshen, and
thou shalt be near unto me, thou, and thy children, and thy
children's children, and thy flocks, and thy herds, and all that
11 thou hast: and there will I nourish thee; for yet *there are*
five years of famine; lest thou, and thy household, and all
12 that thou hast, come to poverty. And, behold, your eyes see,
and the eyes of my brother Benjamin, that *it is* my mouth
13 that speaketh unto you. And ye shall tell my father of all
my glory in Egypt, and of all that ye have seen; and ye shall
14 haste and bring down my father hither. And he fell upon his
brother Benjamin's neck, and wept; and Benjamin wept upon
15 his neck. Moreover, he kissed all his brethren, and wept
upon them: and after that his brethren talked with him.
16 And the fame thereof was heard in Pharaoh's house, saying,
Joseph's brethren are come: and it pleased Pharaoh well, and
17 his servants. And Pharaoh said unto Joseph, Say unto thy
brethren, This do ye; lade your beasts, and go, get you unto
18 the land of Canaan; and take your father, and your house-
holds, and come unto me: and I will give you the good of
19 the land of Egypt, and ye shall eat the fat of the land. Now

have died, and Jacob's house would, humanly speaking, have been exterminated. *And he hath made me a father to Pharaoh*, "a name given to the king's supreme councillor, such as the Orientals now call *Wezir*, Vizier. So Haman is called 'second father' of Artaxerxes (Esth. iii. 13, LXX.)." —Gesenius, *Lex.* Joseph desires that they all share his good fortune: *Haste ye . . . land of Goshen.* R. S. Poole (Smith's *Dict.* art. "Goshen") concludes "that the land of Goshen lay between the eastern part of the ancient Delta and the western border of Palestine; that it was scarcely a part of Egypt proper, was inhabited by other fugitives besides the Israelites, and was in its geographical names rather Semitic than Egyptian; that it was a pasture-land especially suited to a shepherd people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians." But it is doubtful whether Joseph meant the settlement to be permanent. Ver. 11 indicates that he was content to take one step at a time, and had not determined that Israel should settle in Egypt, but only that they should remain till the famine was over.

THE BRETHREN SENT FOR JACOB.—16–28. It speaks well for the popularity of Joseph that the news regarding his brethren *pleased Pharaoh well.* Notwithstanding that their country was little able to support any additional

thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and
20 bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt *is* yours.
21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and
22 gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.
23 And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she-asses laden with
24 corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.
25 And they went up out of Egypt, and came into the land of
26 Canaan unto Jacob their father, and told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt.
27 And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:
28 and Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

CHAP. XLVI. 1 And Israel took his journey with all that he had,

population, the Egyptians were well pleased to gratify one to whom they owed life in these years of dearth. Pharaoh's orders regarding them are munificent (vers. 17–20). *Also regard not your stuff.* Whatever it might be impossible to bring with them: heavy implements, cattle sheds and troughs, and other fixtures, valuable to a pastoral people. *And Joseph gave . . . each man changes of raiment*, or, as we say, dress suits: such clothes as they would put on for feasts and great occasions. Was there the slightest possible allusion to the invidious coat of his own which lay at the root of all this trouble? *So he sent them away . . . see that ye fall not out.* As it stands, this seems slightly satirical, as if even yet they might quarrel; and as a last word to them, it would rankle unpleasantly. But the words only mean, "Do not give way to emotion," and are the last loving appeal of Joseph that they should not reflect upon themselves nor upbraid themselves any more; and so perhaps make themselves afraid to come back again. Or, as Kalisch suggests, he may have foreseen their fear about confessing to Jacob their whole crime against father and son; and he warns them not to give way to this fear, and try to evade the overwhelming shame of confession. In the narrative, however, there is no hint of this.

ISRAEL GOES TO EGYPT (CHAP. XLVI. 1–27).

THE MIGRATION.—**1–7.** *And Israel took his journey . . . and came to*

and came to Beer-sheba, and offered sacrifices unto the God
2 of his father Isaac. And God spake unto Israel in the visions
of the night, and said, Jacob, Jacob. And he said, Here *am*
3 I. And he said, I *am* God, the God of thy father: fear not
to go down into Egypt; for I will there make for thee a great
4 nation. I will go down with thee into Egypt; and I will also
surely bring thee up *again:* and Joseph shall put his hand
5 upon thine eyes. And Jacob rose up from Beer-sheba: and
the sons of Israel carried Jacob their father, and their little
ones, and their wives, in the wagons which Pharaoh had sent
6 to carry him. And they took their cattle, and their goods,
which they had gotten in the land of Canaan, and came into
7 Egypt, Jacob, and all his seed with him: his sons, and his
sons' sons with him, his daughters, and his sons' daughters,
and all his seed brought he with him into Egypt.
8 And these *are* the names of the children of Israel, which
came into Egypt, Jacob and his sons: Reuben, Jacob's first-
9 born. And the sons of Reuben; Hanoch, and Phallu, and
10 Hezron, and Carmi. And the sons of Simeon: Jemuel, and
Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son
11 of a Canaanitish woman. And the sons of Levi; Gershon,
12 Kohath, and Merari. And the sons of Judah; Er, and Onan,
and Shelah, and Pharez, and Zarah: but Er and Onan died
in the land of Canaan. And the sons of Pharez were Hezron
13 and Hamul. And the sons of Issachar; Tola, and Phuvah,
14 and Job, and Shimron. And the sons of Zebulun; Sered,
15 and Elon, and Jahleel. These *be* the sons of Leah, which she
bare unto Jacob in Padan-aram, with his daughter Dinah: all
the souls of his sons and his daughters *were* thirty and three.

Beer-sheba. Journeying from Hebron to Egypt, he would naturally pass through Beer-sheba; and as it lay on the edge of the wilderness, it was the natural place to commit himself solemnly to God (cf. Gen. xxi. 33, and xxvi. 23). This new revelation of Himself to Jacob (vers. 2–4) may be compared with the prediction to Abraham (chap. xv. 13). *I will go down with thee . . . and Joseph shall*, etc. As we should say, You will die in Joseph's arms. Virgil makes it an aggravation of grief to the mother of Euryalus that she "might not close his glassy eyes, his limbs compose." [Various ideas of mitigating the pains and gloom of death among various races: decent burial, etc.] This prediction of Jacob's death is not contradictory of the previous clause, in which he is addressed as representing the house of Israel.

REGISTER OF THE PERSONS WHO MIGRATED.—8–27. About this register observe (1st) that, in order to make up the number 33 mentioned in ver. 15,

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon,
17 Eri, and Arodi, and Areli. And the sons of Asher; Jimnah,
and Ishuah, and Isui, and Beriah, and Serah their sister: and
18 the sons of Beriah; Heber, and Malchiel. These *are* the
sons of Zilpah, whom Laban gave to Leah his daughter; and
19 these she bare unto Jacob, *even* sixteen souls. The sons of
20 Rachel, Jacob's wife; Joseph, and Benjamin. And unto Joseph
in the land of Egypt were born Manasseh and Ephraim,
which Asenath the daughter of Poti-pherah priest of On bare
21 unto him. And the sons of Benjamin *were* Belah, and
Becher, and Ashbel, Gera, Naaman, Ehi, and Rosh, Muppim,
22 and Huppim, and Ard. These *are* the sons of Rachel, which
23 were born to Jacob: all the souls *were* fourteen. And the
24 sons of Dan; Hushim. And the sons of Naphtali; Jahzeel,
25 and Guni, and Jezer, and Shillem. These *are* the sons of
Bilhah, which Laban gave unto Rachel his daughter; and she
26 bare these unto Jacob: all the souls *were* seven. All the
souls that came with Jacob into Egypt, which came out of his
loins, besides Jacob's sons' wives, all the souls *were* threescore
27 and six; and the sons of Joseph, which were born him in
Egypt, *were* two souls: all the souls of the house of Jacob,
28 which came unto Egypt, *were* threescore and ten. And he
sent Judah before him unto Joseph, to direct his face unto

Jacob himself must be counted in; (2d) that the number given by Stephen (Acts vii. 14), 75, he derived from the LXX., which enlarges the list here given to that amount; (3d) that the mention of Shaul being the son of a Canaanitish woman indicates that marriage with the Canaanites was exceptional: whence then the wives of Jacob's sons? (4th) that only two of the daughters of Jacob or of his sons are mentioned, which shows that the register is a select list; (5th) that Benjamin, although fourteen years younger than Joseph, and accordingly only 23 years old at the date of this emigration, is represented as the father of ten sons, of whom apparently two were grandsons (cp. Num. xxvi. 40), which shows that the list is not literally a register of the very persons who at that time composed Jacob's household, but is a record of those who became heads of families in Israel, whether they were actually born at the time of the migration, or after Egypt was entered. ["The genealogical lists of the Bible are national and ethnographic rather than personal" . . . this one being "the reflex of the actual distribution of the Hebrew families in the author's time."—Kalisch, who shows that what these lists thus lose in literal accuracy they gain in historical importance.]

JACOB'S ARRIVAL AND SETTLEMENT IN EGYPT (CHAP. XLVI. 28–XLVII. 12).

ARRIVAL OF ISRAEL IN EGYPT.—28-34. *And he sent Judah*, who thus appears again prominent among the brethren, *to direct his face*, *i.e.* to get

29 Goshen; and they came into the land of Goshen. And
Joseph made ready his chariot, and went up to meet Israel
his father, to Goshen, and presented himself unto him; and
30 he fell on his neck, and wept on his neck a good while. And
Israel said unto Joseph, Now let me die, since I have seen
31 thy face, because thou *art* yet alive. And Joseph said unto
his brethren, and unto his father's house, I will go up, and
show Pharaoh, and say unto him, My brethren, and my
father's house, which *were* in the land of Canaan, are come
32 unto me; and the men *are* shepherds, for their trade hath
been to feed cattle; and they have brought flocks, and their
33 herds, and all that they have. And it shall come to pass,
when Pharaoh shall call you, and shall say, What *is* your
34 occupation? That ye shall say, Thy servants' trade hath
been about cattle from our youth even until now, both we
and also our fathers: that ye may dwell in the land of
Goshen: for every shepherd *is* an abomination unto the
Egyptians.

CHAP. XLVII. 1 Then Joseph came and told Pharaoh, and said,
My father and my brethren, and their flocks, and their herds,
and all that they have, are come out of the land of Canaan;
2 and, behold, they *are* in the land of Goshen. And he took
some of his brethren, *even* five men, and presented them unto
3 Pharaoh. And Pharaoh said unto his brethren, What *is* your
occupation? And they said unto Pharaoh, Thy servants *are*

instructions from Joseph which might enable him to bring Jacob into the place where he could settle. These instructions are given (vers. 31–34). Joseph thus instructed his family, in order that they might be as much as possible secluded, so that during their residence in Egypt they might retain their distinctive customs and their individuality. Shepherds are represented on the Egyptian sculptures "lame or deformed, dirty, unshaven, and even of a ludicrous appearance; and often clad in dresses made of matting, similar in quality to the covering thrown over the backs of the oxen they are tending" (Wilkinson, *Anct. Egypt*, ii. 175). "The Egyptians are divided into seven distinct classes—the priests, the warriors, the cowherds, the swineherds, the interpreters, and the boatmen" (Herodotus, ii. 164). Duncker (*Hist.* i. 199) is of opinion that the shepherds were abominated because of their nomadic character, which made them less subject to the strict rules of life which the ancient Egyptians followed. Swineherds were despised because the animal was reckoned unclean. But it must be owned that no quite satisfactory explanation has been given of the hatred of shepherds; probably the invasion of the shepherd-kings from which Egypt had suffered had something to do with it.

JACOB'S INTERVIEW WITH PHARAOH—1–10. Pharaoh acted as Joseph

4 shepherds, both we, *and* also our fathers. They said, more-
over, unto Pharaoh, For to sojourn in the land are we come;
for thy servants have no pasture for their flocks; for the
famine *is* sore in the land of Canaan: now therefore, we
pray thee, let thy servants dwell in the land of Goshen.
5 And Pharaoh spake unto Joseph, saying, Thy father and thy
6 brethren are come unto thee: the land of Egypt *is* before
thee: in the best of the land make thy father and brethren
to dwell; in the land of Goshen let them dwell: and if thou
knowest *any* men of activity among them, then make them
7 rulers over my cattle. And Joseph brought in Jacob his
father, and set him before Pharaoh: and Jacob blessed
8 Pharaoh. And Pharaoh said unto Jacob, How old *art* thou?
9 And Jacob said unto Pharaoh, The days of the years of my
pilgrimage *are* an hundred and thirty years: few and evil
have the days of the years of my life been, and have not
attained unto the days of the years of the life of my fathers
10 in the days of their pilgrimage. And Jacob blessed Pharaoh,
11 and went out from before Pharaoh. And Joseph placed his
father and his brethren, and gave them a possession in the
land of Egypt, in the best of the land, in the land of Rameses,
12 as Pharaoh had commanded. And Joseph nourished his
father, and his brethren, and all his father's household, with
bread, according to *their* families.

had anticipated. He was also struck with Jacob's venerable appearance, and asks him, *How old art thou?* Jacob replies, *Few and evil*, etc. Lady Duff Gordon says, "Old Jacob's speech to Pharaoh really made me laugh (don't be shocked), because it is so exactly like what a Fellah says to a Pasha . . . Jacob being a most prosperous man, but it is manners to say all that." But a man who had been compelled to flee his country, who had been cheated out of the wife he loved, who had a master as exacting as Eurystheus, who could only by flight and stratagem regain his native land, and had in his old age again to forsake it, might with strict truth say that his days had been evil.

1. *Israel secluded in Goshen, an illustration of the advantages God's people may derive from the contempt or dislike in which they may be held.*
2. *Trace through Scripture the idea of life being a pilgrimage. In what sense are Christians pilgrims?* [*Bunyan.*] *Give derivation of* pilgrimage, saunterer, crusade. [*Jerusalem, Mecca, Canterbury, Paray-la-Moniale, Rome, Mohammedan custom.*]

13 And *there was* no bread in all the land; for the famine *was*
very sore, so that the land of Egypt, and *all* the land of
14 Canaan, fainted by reason of the famine. And Joseph
gathered up all the money that was found in the land of
Egypt, and in the land of Canaan, for the corn which they
bought: and Joseph brought the money into Pharaoh's house.
15 And when money failed in the land of Egypt, and in the land
of Canaan, all the Egyptians came unto Joseph, and said,
Give us bread: for why should we die in thy presence? for
16 the money faileth. And Joseph said, Give your cattle; and
17 I will give you for your cattle, if money fail. And they
brought their cattle unto Joseph: and Joseph gave them bread
in exchange for horses, and for the flocks, and for the cattle
of the herds, and for the asses; and he fed them with bread
18 for all their cattle for that year. When that year was ended,
they came unto him the second year, and said unto him, We
will not hide *it* from my lord, how that our money is spent;
my lord also hath our herds of cattle: there is not ought left
in the sight of my lord, but our bodies and our lands:
19 wherefore shall we die before thine eyes, both we and our
land? buy us and our land for bread, and we and our land
will be servants unto Pharaoh; and give *us* seed, that we may
20 live, and not die, that the land be not desolate. And Joseph
bought all the land of Egypt for Pharaoh; for the Egyptians
sold every man his field, because the famine prevailed over
21 them: so the land became Pharaoh's. And as for the people,
he removed them to cities from *one* end of the borders of

JOSEPH'S ADMINISTRATION DURING THE FAMINE (CHAP. XLVII. 13–26).

JOSEPH'S ADMINISTRATION—13–26.—*And there was no bread . . .* and *Joseph gathered up.* He had bought during the years of plenty at unusually low rates, and now sold at famine prices, and thereby not only got back all the money he had laid out with interest, but a very great deal more. Next, he gave them corn for their cattle, and then *bought all the land.* Joseph may seem to have taken advantage of the people's distress, but it is to be remembered that they were warned of the coming famine, and had as good opportunity as he to make provision against it. Besides, the result of his administration was, that they became tenants at a fair rental, instead of being proprietors, which cannot be said to have been a heavy price to pay for being kept alive. Evidently the Egyptians themselves did not think it was. The statement of the text, in so far as it shows that the land now belonged to the king, is confirmed by Herodotus (ii. 109). *And as for the people, he removed them . . . from one end of Egypt to the other end thereof.* Cæsar tells us that the Germans

22 Egypt even to the *other* end thereof. Only the land of the
priests bought he not: for the priests had a portion *assigned*
them of Pharaoh, and did eat their portion which Pharaoh
23 gave them; wherefore they sold not their lands. Then Joseph
said unto the people, Behold, I have bought you this day
and your land for Pharaoh: lo, *here is* seed for you, and ye
24 shall sow the land. And it shall come to pass in the increase,
that ye shall give the fifth *part* unto Pharaoh; and four parts
shall be your own, for seed of the field, and for your food,
and for them of your households, and for food for your little
25 ones. And they said, Thou hast saved our lives: let us find
grace in the sight of my lord, and we will be Pharaoh's servants.
26 And Joseph made it a law over the land of Egypt unto this
day, *that* Pharaoh should have the fifth *part;* except the land
27 of the priests only, *which* became not Pharaoh's. And Israel
dwelt in the land of Egypt, in the country of Goshen; and
they had possessions therein, and grew, and multiplied
exceedingly.

of his day allowed no man to cultivate the same allotment of land two years running, but compelled him to go elsewhere (cp. Stubb's *Constitut. Hist.* i. 12). It is possible that Joseph may have transplanted the people in order that old usages and dangerous fraternities and associations might be broken up, and the new order of things have a fair field, while the old proprietors would more easily accept their position as tenants in districts where they were unknown. But far more probably it means that throughout the whole land the famishing people were gathered into and around the cities, in which large stores of corn were laid up. *Only the land of the priests bought he not; for the priests had a portion.* "They consume none of their own property, and are at no expense for anything; but every day bread is baked for them of the sacred corn, and a plentiful supply of beef and of goose's flesh is assigned to each, and also a portion of wine made from the grape."—Herodotus (ii. 37).

1. *Aristotle* (Polit. vii. 10) *says:* "*The expense of religious worship should be defrayed by the whole state. Of necessity, therefore, the land ought to be divided into two parts, one of which should belong to the community in general, the other to the individuals separately.*" *Criticise this.* (*b*) *What are agrarian laws?*
2. *What bearing has this account of Joseph's administration on the history of Israel? What analogies to our relation to Christ as redeemed servants are suggested by the narrative?*
3. *What was God's purpose in bringing Israel into Egypt, when enounced, and how fulfilled?*

28 And Jacob lived in the land of Egypt seventeen years: so
the whole age of Jacob was an hundred forty and seven years.
29 And the time drew nigh that Israel must die: and he called
his son Joseph, and said unto him, If now I have found grace
in thy sight, put, I pray thee, thy hand under my thigh, and
deal kindly and truly with me; bury me not, I pray thee, in
30 Egypt: but I will lie with my fathers; and thou shalt carry
me out of Egypt, and bury me in their burying-place. And
31 he said, I will do as thou hast said. And he said, Swear
unto me. And he sware unto him. And Israel bowed him-
self upon the bed's head.

CHAP. XLVIII. 1 And it came to pass after these things, that *one*
told Joseph, Behold, thy father *is* sick: and he took with
2 him his two sons, Manasseh and Ephraim. And *one* told
Jacob, and said, Behold, thy son Joseph cometh unto thee:
3 and Israel strengthened himself, and sat upon the bed. And
Jacob said unto Joseph, God Almighty appeared unto me at
4 Luz in the land of Canaan, and blessed me, and said unto

JACOB, FEELING HIS END NEAR, BLESSES JOSEPH AND HIS TWO SONS (CHAP. XLVII. 27–XLVIII. 22).

JACOB PREPARES FOR DEATH.—27–31. *And the time drew nigh . . . bury me not in Egypt.* The desire to be buried in one's native place is so universal, that it is not *necessarily* due in Jacob's case to the belief that his seed should inherit Canaan; but it cannot be doubted that Jacob had this belief, and that it now had its influence. [Comp. the duty of sons in this matter among the Chinese and Hindoos. See also the *Electra* of Sophocles, 760, 1134.] *Israel bowed . . . bed's head.* This is cited in Heb. xi. 21 in another form. "He worshipped, *leaning* upon the top of his staff"—a rendering which was propagated by the LXX., and which has great attractiveness for some minds, the old man sitting up in bed and steadying himself by the aid of the staff of his long pilgrimage, now drawing to an end. The rendering of the A. V. is probably correct, and represents Jacob as leaning back on his elbow or bowing himself on his pillow to thank God, after having sat up to exact the oath from Joseph. Lane (*Mod. Egyp.* i. 90) says that when engaged in prayer, "the Muslim should station himself a few feet before a wall or the like, or should place before him a 'sutrah,' which may be a staff stuck upright . . . or his saddle, or his shoes, in order that no living being, nor any image, may be the object next before him." He accordingly thinks this should be rendered "towards the head of the staff"—but why "the head"?

JACOB BLESSES JOSEPH AND HIS TWO SONS—1–22. To see his dying father, *Joseph took with him his two sons*, now upwards of twenty years old (cp. xlvii. 28). *And one told Jacob, and said, Behold, thy son*, which perhaps implies that a visit from the busy statesman was rare. *And Jacob said, God Almighty*, **El Shaddai**, *appeared to me at Luz*, that is, Bethel, *and said . . .*

me, Behold, I will make thee fruitful, and multiply thee, and
I will make of thee a multitude of people; and will give this
land to thy seed after thee *for* an everlasting possession.
5 And now thy two sons, Ephraim and Manasseh, which were
born unto thee in the land of Egypt before I came unto thee
into Egypt, *are* mine: as Reuben and Simeon, they shall be
6 mine. And thy issue, which thou begettest after them, shall
be thine, *and* shall be called after the name of their brethren
7 in their inheritance. And as for me, when I came from
Padan, Rachel died by me in the land of Canaan in the way,
when yet *there was* but a little way to come unto Ephrath:
and I buried her there in the way of Ephrath; the same *is*
8 Beth-lehem. And Israel beheld Joseph's sons, and said,
9 Who *are* these? And Joseph said unto his father, They *are*
my sons, whom God hath given me in this *place*. And he
said, Bring them, I pray thee, unto me, and I will bless them.
10 Now the eyes of Israel were dim for age, *so that* he could
not see. And he brought them near unto him; and he kissed
11 them, and embraced them. And Israel said unto Joseph, I
had not thought to see thy face; and, lo, God hath showed
12 me also thy seed. And Joseph brought them out from
between his knees, and he bowed himself with his face to
13 the earth. And Joseph took them both, Ephraim in his
right hand toward Israel's left hand, and Manasseh in his
left hand toward Israel's right hand, and brought *them* near

I will multiply thee: Abraham and Isaac were more severely tried than Jacob in connection with this part of the promise. Years and years passed away, and one tent was still quite sufficient to contain the whole family. *And now thy two sons . . . as Reuben and Simeon, they shall be mine.* This does not mean that Ephraim and Manasseh were to occupy the first places among Jacob's sons, but merely that they, the grandsons, were to inherit as sons. Joseph had been as a father bringing new life to his brethren, and his sons are therefore put on a level with the immediate sons of Jacob. Joseph thus receives the first-born's double portion. *And thy issue which thou begettest after them . . . shall be called* (ver. 6), shall not give their names to tribes, as Ephraim and Manasseh are to do, but shall themselves be included in the tribes of Ephraim and Manasseh. *And as for me . . . Rachel died;* the old man's mind naturally wanders back from the grandchildren to the loved mother of their father.

And Israel beheld Joseph's sons (ver. 8), beheld them dimly (ver. 10), saw there were some persons present. But had he seen them distinctly he might not have known them in their Egyptian dress. Possibly he had not seen them for years; indeed, ver. 11 might almost be interpreted as meaning that he now saw them for the first time, though that is unlikely. *And Joseph took them both . . . toward Israel's right hand,* the hand of greater honour. *And Israel*

14 unto him. And Israel stretched out his right hand, and laid
it upon Ephraim's head, who *was* the younger, and his left
hand upon Manasseh's head, guiding his hands wittingly; for
15 Manasseh *was* the first-born. And he blessed Joseph, and
said, God, before whom my fathers Abraham and Isaac did
walk, the God which fed me all my life long unto this day,
16 the Angel which redeemed me from all evil, bless the lads;
and let my name be named on them, and the name of my
fathers Abraham and Isaac; and let them grow into a
17 multitude in the midst of the earth. And when Joseph saw
that his father laid his right hand upon the head of Ephraim,
it displeased him: and he held up his father's hand, to
18 remove it from Ephraim's head unto Manasseh's head. And
Joseph said unto his father, Not so, my father: for this *is* the
19 first-born; put thy right hand upon his head. And his father
refused, and said, I know *it*, my son, I know *it:* he also shall
become a people, and he also shall be great; but truly his
younger brother shall be greater than he, and his seed shall
20 become a multitude of nations. And he blessed them that
day, saying, In thee shall Israel bless, saying, God make
thee as Ephraim and as Manasseh: and he set Ephraim
21 before Manasseh. And Israel said unto Joseph, Behold, I
die; but God shall be with you, and bring you again unto
22 the land of your fathers. Moreover I have given to thee one
portion above thy brethren, which I took out of the hand of
the Amorite with my sword and with my bow.

stretched out his right hand and laid it upon Ephraim's head, perhaps moved by the circumstance that both he himself and Joseph were younger sons; perhaps by the feeling that the blessing he bequeathed was not to run according to natural law. *And he blessed Joseph . . . the God which fed me,* as a shepherd his sheep. It was the word familiar to the lips of Jacob as to David's. *The Angel* (cp. Gen. xxviii. 12, xxxii. 1) *which redeemed me,* acted as Goel. Jacob refused to yield to Joseph's remonstrance, ver. 17; and predicted for Ephraim greater distinction. This tribe became the more powerful of the two, and its name was commonly used as equivalent to Israel after the separation from Judah. To Joseph, Jacob gave *one portion above thy brethren.* Jacob gave Shechem to Joseph (John iv. 5), and there Joseph was buried (Josh. xxiv. 32). And as the word here translated *portion* is Shechem, it is supposed that we have here one of those plays upon words, or puns, of which the Hebrews were so fond. The word means a *shoulder* or *ridge* of land. Jacob further describes the portion in the words, *which I took . . . with my bow.* This can scarcely refer to the slaughter of the Shechemites by Simeon and Levi; but if not to that, then to what?

1. *Jacob's faith; he being himself a pensioner, yet by his faith in God possesses Canaan and all right to bless other men.*

CHAP. XLIX. 1 And Jacob called unto his sons, and said, Gather
yourselves together, that I may tell you *that* which shall
2 befall you in the last days. Gather yourselves together, and
hear, ye sons of Jacob; and hearken unto Israel your father.
3 Reuben, thou *art* my first-born, my might, and the beginning
of my strength, the excellency of dignity, and the excellency
4 of power: unstable as water, thou shalt not excel; because
thou wentest up to thy father's bed; then defiledst thou *it*:
5 he went up to my couch. Simeon and Levi *are* brethren;

2. *Joseph's faith; he brings his sons to receive the blessing of the old shepherd, although the highest posts in Egypt were open to them.*
3. *Show how this treatment of Ephraim and Manasseh familiarized Israel with the idea of adoption.*
4. *Give instances from Scripture and from life of the crossed hands of blessing.*
5. *Joseph, who could teach the Egyptian senators wisdom, standing here at a loss to comprehend his father, and suggesting in his ignorance futile corrections, is a picture of the incapacity of natural affection to rise to the wisdom of God's love, and of the finest natural discernment to anticipate God's purposes.*
6. *Trace the word Goel in Scripture, showing how its significance deepened. See* Lev. xxv. 25; Ruth iv. 4, 6; Ex. vi. 6; Num. xxxv. 19; Job xix. 25.

JACOB BLESSES HIS SONS (CHAP. XLIX.).

THE DYING PATRIARCH SUMMONS HIS SONS.—1, 2. *And Jacob called . . . . in the last days*, lit. **in the sequel of days**, in time to come. Jacob's knowledge of his sons prepares him for being the intelligent prophet by whom God predicts in outline the future of His Church. In Jacob's case there is a supernatural foresight; but the vision of the future always seems appropriate in the dying. Socrates in his *Apology* (p. 39) says: "I am about to die, and that is the hour in which men are gifted with prophetic power." The same idea is expressed in the lines—

> "The soul's dark cottage, batter'd and decayed,
> Lets in new light through chinks that time hath made"

REUBEN.—3, 4. *Unstable as water*, lit. **bubbling over as water**, denoting a boiling, impulsive nature, all the energy of which evaporates in the first glow and sinks when the fire is withdrawn. Or perhaps rather a nature wholly without self-control, and whose passions raged ungovernably. The ominous character of this utterance regarding Reuben is ascribed to the fact stated in ver. 4; cp. for the significance of this action 2 Sam. xvi. 21; see also *Iliad*, ix. 447. The tribe from an outstanding place gradually sank into insignificance.

SIMEON AND LEVI.—5-7. *Simeon and Levi are brethren*, not more so by blood than Judah and Issachar, but brethren in disposition and in crime.

6 instruments of cruelty *are in* their habitations. O my soul,
come not thou into their secret; unto their assembly, mine
honour, be not thou united! for in their anger they slew a
7 man, and in their self-will they digged down a wall. Cursed
be their anger, for *it was* fierce; and their wrath, for it was
cruel: I will divide them in Jacob, and scatter them in Israel.
8 Judah, thou *art he* whom thy brethren shall praise: thy
hand *shall be* in the neck of thine enemies; thy father's
9 children shall bow down before thee. Judah *is* a lion's
whelp: from the prey, my son, thou art gone up: he stooped
down, he couched as a lion, and as an old lion; who shall
10 rouse him up? The sceptre shall not depart from Judah,
nor a lawgiver from between his feet, until Shiloh come; and
11 unto him *shall* the gathering of the people *be*. Binding his
foal unto the vine, and his ass's colt unto the choice vine;
he washed his garments in wine, and his clothes in the blood
12 of grapes: his eyes *shall be* red with wine, and his teeth white

Instruments of cruelty are in their habitations, a clause variously rendered by scholars, but probably meaning either, **their swords are instruments of violence**, or, **their nuptial contract** (was with) **instruments of violence** (cp. chap. xxxiv.). *O my soul, come not thou into their secret*, or **council** (cp. xxxiv. 30). *In their anger they slew a man*, rather, **men**; *and in their self-will they digged down a wall*, better, **houghed oxen**. Reuss advocates the somewhat improbable interpretation, *they mutilated the bull*, meaning the male sex. *Cursed be their anger . . . . scatter them in Israel* (ver. 7). By the time of the Conquest of Canaan (Num. xxvi. 14), Simeon had become the weakest of the tribes; in the blessing of Moses (Deut. xxxiii.) no mention is made of Simeon; and when the land was distributed among the tribes, Simeon received not a territory of their own, but rather a portion of Judah's lot. The scattering of Levi assumed the complexion of a blessing by their appointment to minister in sacred things.

JUDAH.—8–12. *Judah . . . . thy brethren shall praise:* the predominance of Judah had already begun, cp. chap. xliv. 14–34. In the word *praise* there is an allusion to the meaning of his name, chap. xxix. 35. *Thy father's children shall bow down before thee*, which seems to invest him with the rights of the first-born, forfeited by his elder brothers. *Judah is a lion's whelp . . . .* a picturesque description of the boldness and irresistible might of Judah. *The sceptre shall not depart*—that is, the tribe of Judah shall enjoy the kingly dignity or royal power—*until Shiloh come;* the word *Shiloh* means "peace-making" or "peace-bringer." In the other passages where the word occurs, it denotes the town where the ark was for some time stationed, and it can scarcely be supposed that Jacob's sons understood it of a personal deliverer. It might keep before them the idea that the aim of all ruling is peace, and that peace would be the result of Judah's rule. The words have generally been considered Messianic. [The subject is discussed in the *Speaker's Commentary*, i. 232.] *Binding his foal unto the vine . . . . white with milk,*

13 with milk. Zebulun shall dwell at the haven of the sea; and
he *shall be* for an haven of ships: and his border *shall be*
14 unto Zidon. Issachar *is* a strong ass couching down between
15 two burdens: and he saw that rest *was* good, and the land
that it *was* pleasant; and bowed his shoulder to bear, and
16 became a servant unto tribute. Dan shall judge his people,
17 as one of the tribes of Israel. Dan shall be a serpent by the
way, an adder in the path, that biteth the horse heels, so
18 that his rider shall fall backward. I have waited for thy
19 salvation, O Lord. Gad, a troop shall overcome him: but
20 he shall overcome at the last. Out of Asher his bread *shall*
21 *be* fat, and he shall yield royal dainties. Naphtali *is* a hind
22 let loose: he giveth goodly words. Joseph *is* a fruitful
bough, *even* a fruitful bough by a well, *whose* branches run

a poetical description of the fertility of Judah's lot, and of the abundance and prosperity in which he should live.

ZEBULUN.—**13.** *Shall dwell at the haven* . . . . a merely geographical description.

ISSACHAR.—**14, 15.** *Issachar is a strong ass;* this animal fitly represents the patient labour of an agricultural population. But see also Judg. v. 15; 1 Chron. xii. 32. Ver. 15 describes the deterioration in the manly virtues which is apt to succeed to a life of plenty and contentment.

DAN.—**16, 17.** *Dan shall judge*, cp. chap. xxx. 6; also Judg. xv. 20. *Dan shall be* . . . . *an adder*, "a small snake about fourteen inches long and one inch thick, lurking in the sand and by the wayside, very poisonous and dangerous." Cp. Judg. xviii.

At this point is interpolated the remarkable exclamation: *I have waited for thy salvation, O Lord.* Possibly Jacob having projected his thought forward to the warlike times he has been speaking of, and seeing the futility even of such help as Dan's, if God do not help, cries as from the midst of doubtful battle, "I have waited," etc. Or possibly the mention of the serpent at the heel of the warrior suggests the earliest promise, and makes the aged, long-contending Jacob sigh for the end of strife. Or it may be merely the private ejaculation of the exhausted dying man.

GAD.—**19.** *A troop shall overcome* . . . . *at the last;* translate, troops shall troop against him, but he shall troop on their retreat; see 1 Chron. xii. 8, v. 18; Judg. x. From the position east of Jordan, occupied by the tribe of Gad, it was exposed to attacks of the shifting predatory tribes of the neighbourhood.

ASHER.—**20.** *Out of Asher*, or, as for Asher, *his bread shall be fat*, a blessing of fertility.

NAPHTALI.—**21.** *Naphtali is a hind let loose*, an image of a hero, active, agile, and rapid in battle; cp. Ps. xviii. 33, "He maketh my feet like hinds' feet;" also Judg. v. 18. But some scholars prefer the reading of the LXX.: Naphtali is a graceful terebinth, which putteth forth goodly boughs.

JOSEPH.—**22–26.** *Joseph is a fruitful bough*, referring to the numerous

23 over the wall. The archers have sorely grieved him, and shot
24 *at him*, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the
25 stone of Israel:) *even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth
26 under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.
27 Benjamin shall ravin *as* a wolf: in the morning he shall
28 devour the prey, and at night he shall divide the spoil. All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one
29 according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the
30 field of Ephron the Hittite, in the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite
31 for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and
32 Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that *is* therein *was* from the
33 children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

population of the tribes springing from Joseph. *By a well*, cp. Ps. i. *The archers . . . . God of Jacob:* referring to the past history of Joseph. The marks of parenthesis in ver. 24 should be removed, and the words "by the name of" substituted for "from thence." The passage means that Joseph was "made strong by the hands of the mighty God of Jacob; by the name of the Shepherd, the Rock of Israel; by the God of thy father." But the text is possibly corrupt. For the title *Shepherd*, see chap. xlviii. 15, note. The various blessings pronounced upon Joseph *prevailed . . . . unto the utmost bound of the everlasting hills;* surpassing what Jacob himself had received, and rising as high, or lasting as long, as the everlasting hills.

BENJAMIN.—27. *Shall ravin as a wolf*, referring to the warlike character of the tribe.

JACOB'S WILL REGARDING HIS BURIAL, AND HIS DEATH.—29–33. He commands his sons to bury him not in Egypt but in Canaan, with Abraham and Isaac. *And when Jacob . . . . he gathered up his feet.* This indicates

CHAP. L. 1 And Joseph fell upon his father's face, and wept upon
2 him, and kissed him. And Joseph commanded his servants
the physicians to embalm his father: and the physicians
3 embalmed Israel. And forty days were fulfilled for him; for
so are fulfilled the days of those which are embalmed: and
the Egyptians mourned for him threescore and ten days.
4 And when the days of his mourning were past, Joseph spake
unto the house of Pharaoh, saying, If now I have found grace
in your eyes, speak, I pray you, in the ears of Pharaoh, saying,
5 My father made me swear, saying, Lo, I die: in my grave
which I have digged for me in the land of Canaan, there shalt
thou bury me. Now therefore let me go up, I pray thee, and
6 bury my father, and I will come again. And Pharaoh said,
Go up, and bury thy father, according as he made thee swear.
7 And Joseph went up to bury his father: and with him went
up all the servants of Pharaoh, the elders of his house, and
8 all the elders of the land of Egypt, and all the house of
Joseph, and his brethren, and his father's house: only their
little ones, and their flocks, and their herds, they left in the
9 land of Goshen. And there went up with him both chariots
10 and horsemen: and it was a very great company. And they

the regard to decorum and the desire to give as little trouble as possible, often seen in dying persons. It indicates also the cheerful and composed resignation with which Jacob now withdrew from life and left the future to be evolved without him.

1. *Trace the fulfilment of these blessings in the history of the tribes, citing passages which most distinctly correspond to Jacob's predictions.*
2. *Draw out the analogy between the characteristics of the sons of Jacob and the qualities always found among men and in the church.*

THE MOURNING FOR JACOB; AND JOSEPH'S END (CHAP. L.).

MOURNING FOR JACOB.—1–13. *And Joseph commanded his servants the physicians to embalm his father.* The Egyptians were so famed for their skill in medicine, that they were sometimes found attached to foreign courts as physicians. "Each physician," says Herodotus (ii. 84), "treats a single disorder, and no more; thus the country swarms with medical practitioners." He also tells us (ii. 86) that "there is a set of men in Egypt who practise the art of embalming, and make it their proper business." He fully describes the process. Much will be found that illustrates this chapter in Eber's *Uarda*, vol. i. When Joseph went up to Canaan to bury his father, there *went up all the servants of Pharaoh.* Such pompous ceremonies were relished by the Egyptians. Great men were buried in state. The insignia of his order or office were carried before the body of the deceased, and if he had held any military command, his war-chariot accompanied the procession. "After this

came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.
11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was
12 called Abel-mizraim, which *is* beyond Jordan. And his sons
13 did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite,
14 before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father,
15 after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil
16 which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died,
17 saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when
18 they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we *be* thy

came the wailing women, hired for this purpose, according to the custom of the East, and men with palm branches, the servants of the deceased, and the priests; last of all followed the sarcophagus on a boat, for the soul of the dead passed like the sun-god on a boat to the under world. The boat was on rollers, and drawn by oxen" (Duncker, i. 75). They passed with the remains of Jacob *to the threshing-floor of Atad, which is beyond Jordan, i.e.* to the west of Jordan; this passage using the terminology which the entrance to the land from the forty years' wandering made current. *And when . . . the Canaanites saw the mourning;* the equipages of the Egyptians astonished the ruder inhabitants of Canaan, and must have given them a salutary impression of the importance of Israel. *Wherefore the name of it was called Abel-mizraim,* **The mourning of the Egyptians**; or, if differently pointed, The meadow of the Egyptians.

Joseph befriends his Brethren after Jacob's Death.—**14–21.** *When Joseph's brethren saw . . . the evil which we did unto him.* This fear felt by the brethren shows at least how dominant Jacob's character must have been; and shows also how difficult it is for men to believe themselves forgiven. *And they sent a messenger . . .* Whether this command of their father's was real or fictitious we have no means of knowing. *Joseph wept when they spake unto him,* pained, no doubt, to find that after the proofs he had given

19 servants. And Joseph said unto them, Fear not; for *am* I in
20 the place of God? But as for you, ye thought evil against
me; *but* God meant it unto good, to bring to pass, as *it is*
21 this day, to save much people alive. Now therefore fear ye
not: I will nourish you, and your little ones. And he com-
22 forted them, and spake kindly unto them. And Joseph dwelt
in Egypt, he and his father's house: and Joseph lived an
23 hundred and ten years. And Joseph saw Ephraim's children
of the third *generation:* the children also of Machir the son
24 of Manasseh were brought up upon Joseph's knees. And
Joseph said unto his brethren, I die: and God will surely
visit you, and bring you out of this land unto the land which
25 he sware to Abraham, to Isaac, and to Jacob. And Joseph
took an oath of the children of Israel, saying, God will surely
26 visit you, and ye shall carry up my bones from hence. So
Joseph died, *being* an hundred and ten years old; and they
embalmed him, and he was put in a coffin in Egypt.

them of his kindness and sincerity he should still be distrusted. To be distrusted seemed to be his fate through life. It is all the more to his credit, that having so much to sour him, he should think with pity of his trembling brothers.

Joseph's Dying Charge and Death.—22-26. *Joseph lived an hundred and ten years.* Among the Egyptians this was the ideal length of life. In a court poem addressed to Seti II., the writer assures him: "Thou shalt dwell 110 years on the earth." Pierret says it is the number of years invariably adopted when a long and happy existence is sought in prayer. See Tomkins' *Notes on the Life of Joseph. And Joseph said unto his brethren, I die . . .* Cp. Heb. xi. 22. Joseph's adherence to the promise is most remarkable, considering his position in Egypt. It may have become stronger as he approached the termination of life. *And Joseph took an oath . . . carry up my bones.* He was not ambitious of a pyramid, or sculptured tomb recording his deeds. "The Egyptians speak of the dwellings of the living as a lodging; but of the tombs of the dead as eternal habitations, because the dead pass an endless time in Hades. Hence they bestow less toil upon their houses; but their tombs they furnish in a most extraordinary manner" (Diodorus). *So Joseph died . . . and they embalmed him.* "No nation has devoted so much care and labour to the preservation of the corpses, whether of men or of sacred animals, as the Egyptians. It was almost the first duty of the living to attend to the dead" (Duncker, i. 74). The corpse was first put in a case adapted to its shape; on the breast the beetle of Ptah, or the open eye, the symbol of Osiris, was figured. This case again was placed in two or more coffins of costly wood, which were finally deposited, where it could be afforded, in a granite sarcophagus.

1. *What was the significance of the Egyptian practice of embalming?*
2. *Enumerate the various modes of disposing of the dead, and explain the*

ideas they represent. [*Cannibalism as a filial duty; Parsi exposure to birds; cremation, etc.*]

3. *Explain the influence which Joseph's unburied coffin would exercise on the children of Israel in Egypt.*
4. *How was the faith of Joseph shown at his death; and how was his unselfishness shown?*

THE END

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